Together

Cheers for the New Woman

Color: **Beachhead in Hawaii**

About Flowers and Funerals

e Midmonth Magazine for Methodist Families August 1959

1798 SCENIC AVE
BERKELEY 9 CALIF.

A COWBOY'S PRAYER

By BADGER CLARK

OH LORD, I've never lived where churches grow.
I love creation better as it stood
That day you finished it so long ago
And looked upon your work and called it good.
I know that others find you in the light
That's sifted down through tinted windowpanes,
And yet I seem to feel you near tonight
In this dim, quiet starlight on the plains.

I thank you, Lord, that I am placed so well,
That you have made my freedom so complete;
That I'm no slave of whistle, clock, or bell,
Nor weak-eyed prisoner of wall and street.
Just let me live my life as I've begun
And give me work that's open to the sky;
Make me a pardner of the wind and sun,
And I won't ask a life that's soft or high.

et me be easy on the man that's down;
et me be square and generous with all.
n careless sometimes, Lord, when I'm in town,
ut never let 'em say I'm mean or small!
lake me as big and open as the plains,
s honest as the hawse between my knees,
lean as the wind that blows behind the rains,
ree as the hawk that circles down the breeze!

Forgive me, Lord, if sometimes I forget.
You know about the reasons that are hid.
You understand the things that gall and fret;
You know me better than my mother did.
Just keep an eye on all that's done and said
And right me, sometimes, when I turn aside,
And guide me on the long, dim trail ahead
That stretches upward toward the Great Divide.

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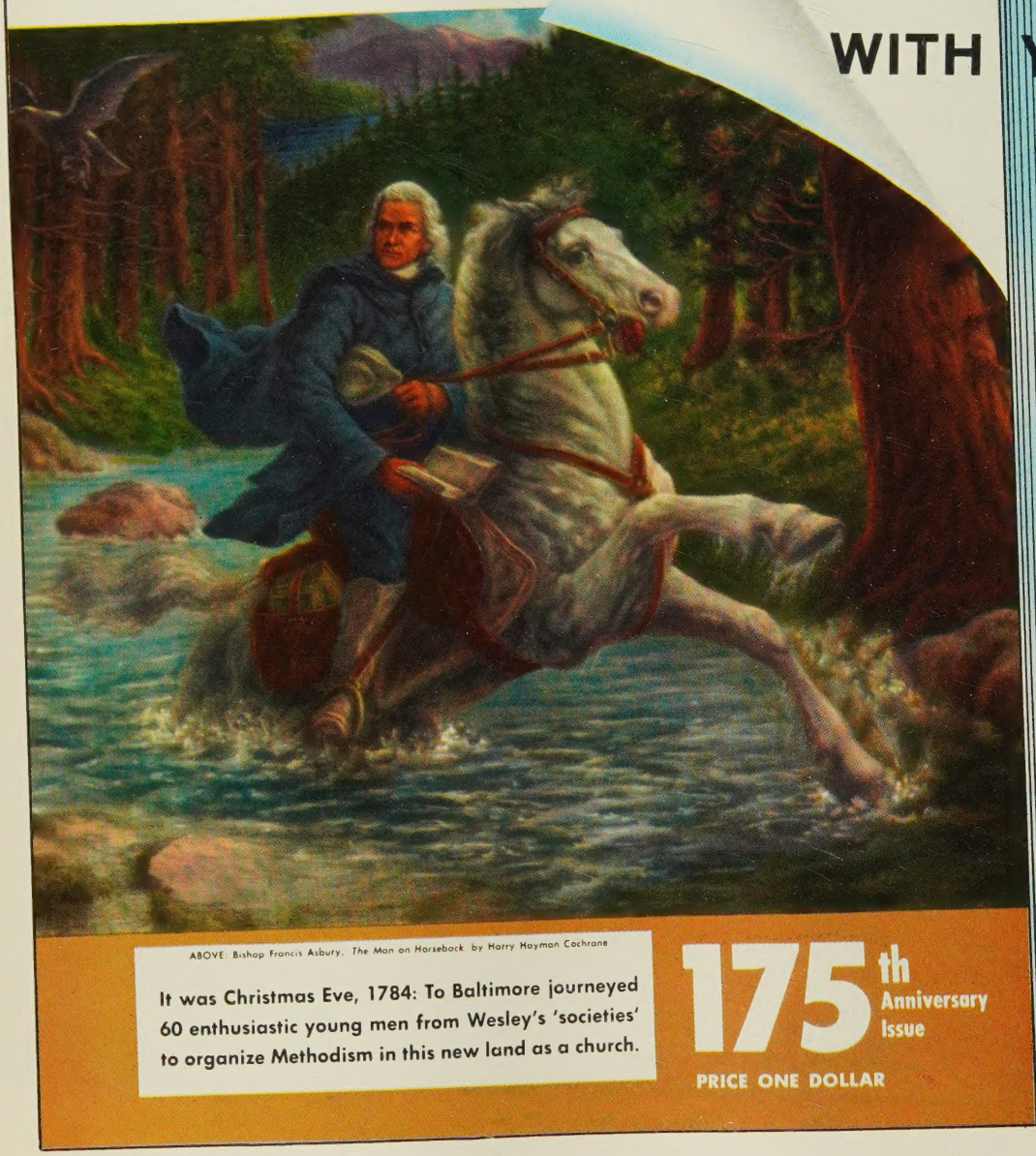

Together

The Midmonth Magazine for Methodist Families NOVEMB

ABOVE: Bishop Francis Asbury. The Man on Horseback by Harry Hayman Cochrane

It was Christmas Eve, 1784: To Baltimore journeyed 60 enthusiastic young men from Wesley's 'societies' to organize Methodism in this new land as a church.

175th Anniversary Issue

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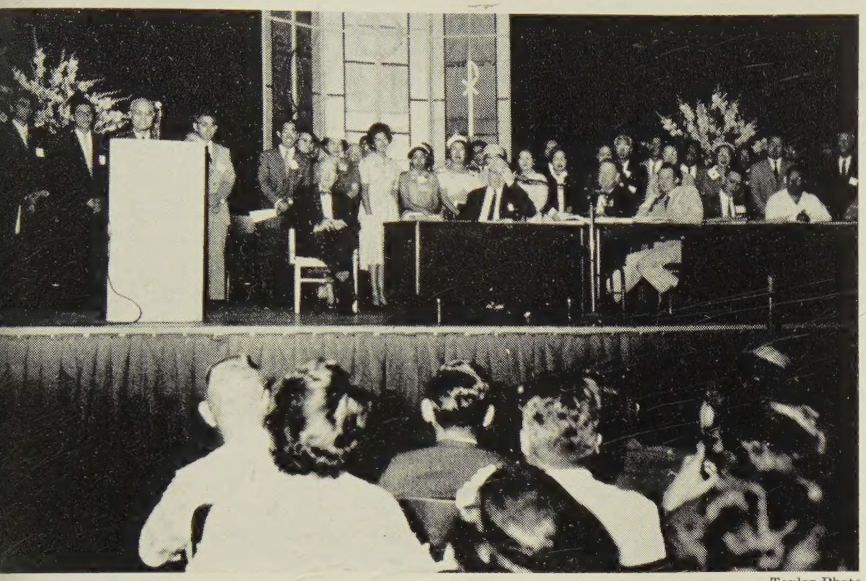
namic portrait of Captai
Webb, a Methodist preache
1700's who wore a green ey
and carried a sword.

Reaffirm No Smoking Law for Ministers



Taylor Photo

aymen and ministers from 14 Japanese onferences churches in Northern Cali-rnia were guests for one day of Califor-a-Nevada Conference sessions. Here they were welcomed on stage. Behind the rostrum is Conference Supt. Taro Goto. They sat in committee and plenary sessions and attended an integration banquet.

reedom From Faith

The following remarks were made California-Nevada Annual Conference:

Bishop Tippett—"In our much-vaunted emocracy, we have treated man too often ot as a human being but as some useful nd of machine. Every time we've done we've found it harder to believe that e universe is anything more than a achine. We've discovered that every ne we put our trust in material factors e find it hard to believe in spiritual uth."

Bishop Wicke—"Religious freedom is e progenitor of all other liberties—eech, press, assembly. Genuine free-om is derived from a foundation of hristian faith and belief. Apart from is, freedom is not long for this world."

District Superintendent W. H. Gould—As long as there are people outside the llowship of the church, there is an vangelistic opportunity. The place Com-unism has gained for itself in the orld points up the vital need for church xtension."

The Rev. Lawrence K. Whitfield—Life should be lived in line with the rain of the universe, as expressed in he Sermon on the Mount. Then our llows may call us crazy, but we are ot thought stupid in the mind of God."

Taylor Photo

As evening speaker for California-Nevada Conference sessions, Bishop Lloyd C. Wicke of Pittsburgh, was introduced one evening by the Rev. Ezekiel T. Alvarado, pastor of Bethany Chapel, Bakersfield.

REJECT MEMORIAL TO DROP CONTROVERSIAL REQUIREMENT

Both the weather and the debate at the 1959 session of California-Nevada Conference were among the most heated in recent years. The thermometer in Stockton rose daily from Tuesday's 85 to Sunday's 106 degrees, leading to adoption of a motion that possible air-conditioning of the College of the Pacific auditorium be investigated. Several items outlined below are detailed on other pages.

Debate, sufficient to run the Conference into two night sessions to complete its business, was lengthy on such issues as:

Budget, which for the first time in many years was increased, by $5,250, from the proposal brought in by the Commission on World Service and Finance. Final total is $1,324,878, up nearly 10 per cent. It was agreed to strive for 100 per cent payment of benevolence apportionments this year, as against the past year's 90 per cent, since all the shortage is taken out of church extension funds.

A proposed General Conference memorial to eliminate the no-smoking requirement for ministers was rejected.

The right of the church to take stands and speak out on public issues, which was affirmed in three separate resolutions before stands were adopted.

Whether one or more districts should be added. Members adopted a committee's recommendation to remain at seven this year but that more are needed and the study should continue.

Details of the Conference Council organization established last year, which were adopted with little alteration. The Conference authorized one staff position not included last year, a campgrounds manager.

Making 1959-60 a "year of planning" for local churches and Conference boards.

A memorial to General Conference to grant approved supply pastors voting rights in the Annual Conference, which was accepted. The Conference also:

Approved a request to General Conference that a fifth episcopal area be authorized for the Western Jurisdiction.

Saw Bishop Tippett retire six ministers and ordain 29, as well as consecrating certified workers in Christian education and music.

Learned that church membership rose by 3,309 to a record 117,018, but that the net increase has been smaller each year for several years.

Elected delegates to the 1960 General and Western Jurisdictional Conferences.

Authorized a prayer vigil for world peace, which began the night Conference adjourned and will involve a separate church each day of this year.

Heard the appointment of ministers for the coming year, with changes for some 80 churches. Included were first appointments for seven new churches, some of which do not yet have property.

Welcomed as guests for a day ministers and laymen from Northern California Japanese churches, the last language or racial group yet to be integrated.

Heard addresses by Bishop Tippett, Bishop Lloyd C. Wicke and other church leaders.

Gave $851 on Conference Sunday for a youth campground at Seoul, Korea, and $704 for Ralph Ward Memorial Church in Kowloon.

The largest laymen's luncheon on record had more than 400 attending. Some 750 young people swarmed onto the campus Saturday and conducted a program which included installation of their Conference organization officers.

The Conference Council professional staff elected by the Conference for this year comprises Dr. Frank Webber, treasurer and business manager; the Rev. Carl L. Stocking, general program secretary; Vance Carson, assistant treasurer; Wilfred A. McCoy, Jr., campgrounds manager; Winston H. Taylor, director of public relations and promotion; Robert J. Cary, the Rev. Willard J. Rand, Jr., and the Rev. Jessie O. Todd, program counselors. A fourth program counselor is authorized .

Pastoral Appointments

An average number of churches, about 80, were affected by changes in pastoral appointments made by Bishop Tippett at the 1959 California-Nevada Annual Conference. Changes included these assignments:

CENTRAL DISTRICT

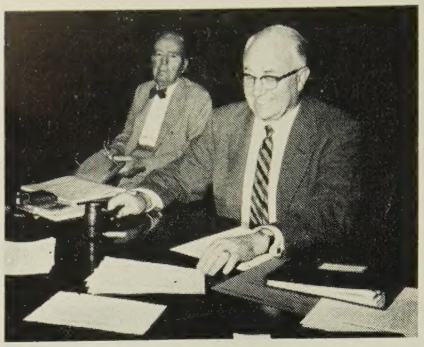
Cathey's Valley.....(to be supplied)
Ceres.....Charles E. Anderson
Hughson.....Charles Silberstein
Knight's Ferry.....(to be supplied)
Lodi associate.....Maurice B. Cheek
Le Grand.....(to be supplied)
Madera.....Theodore E. Wall
Merced associate.....Philip C. Greer
Modesto-First associate.....T. A. Litov
Riverbank.....Ralph Snyder
Stockton-LaTrinidad.....E. C. Regalado
St. Mark's.....Jun W. Jue

FRESNO DISTRICT

Alpaugh.....(to be supplied)
Bakersfield-First.....Joyce W. Farr
Corcoran-Latin American..Primitivo Villanueva
Exeter.....Noel E. Carden
Fresno-St. Paul's.....D. V. C. Black
Lamont.....Ralph W. Crawford
McFarland.....J. Alvin Crawford
Parlier.....L. M. Hile
Pinedale.....(to be supplied)
Poplar.....Sidney C. Smith
Porterville associate.....Willard Weeks
San Joaquin.....Fred Baker
Selma-Latin American.....Joseph Garcia
Springville.....Wilford C. Smith
Taft.....Chester R. Lewis
Tipton.....Don Burkhart

METROPOLITAN DISTRICT

Berkeley-Epworth.....Paul I. Irwin
Trinity, Wesley Foundation assistant.....John E. Corson



Bishop Tippett invited retired Bishop George A. Miller (left) of Lafayette to share the platform at the California-Nevada Annual Conference business sessions.

Concord.....Edgar H. Bradley
El Cerrito.....(to be supplied)
Lafayette.....Wayne H. Long
Martinez.....John L. Dodson
Moraga.....John L. Dodson
Oakland-Eighth Avenue.....(to be supplied)
Messiah.....(to be supplied)
Richmond-Easter Hill..Booker T. Anderson, Jr.
El Sobrante.....Sigmund C. Schade
Good Shepherd.....Kenneth W. Porter
St. Luke's associate.....Robert Clazie
San Francisco-Epworth.....Correll D. Julian
Geneva Avenue.....Hillis Culver
Grace.....Alfred S. Dale, Jr.
Trinity.....Philip Solbjor
Wesley Foundation.....Thomas W. Hicks
San Lorenzo.....Shirley C. Crawford

REDWOOD EMPIRE DISTRICT

Anderson Valley.....E. Lee Brigden
Clearlake Oaks.....Larry M. Thorson
Crescent City.....John McMath
Ft. Bragg.....Edgar E. Wilson
Mendocino Coast Parish.....George H. McLane
Potter Valley.....(to be supplied)
Round Valley Indian Mission
Charles A. Woodworth
San Rafael.....Donald H. Baldwin
Upper Lake.....Larry M. Thorson
Vallejo-First.....Edwin R. Freeman
Terrace.....H. Wilton Vincent
Willits.....Charles A. Woodworth

SACRAMENTO-NEVADA DISTRICT

Battle Mountain-Gold Acres..Earl E. Carpenter
Carson City.....Clyde E. Teel
Carson Valley Parish.....Herbert R. Graves
Del Paso Heights-Aldersgate...J. Orville Evans
Dixon.....Ferd N. Royster
Elk Grove.....Thomas M. Robertson
Elverta.....Kenneth E. Stevens
Florin.....L. W. Reneau
North Sacramento.....C. Russell Prewitt
Orangevale.....D. Eugene Anderson
Rio Linda.....Fred A. Rinehart
Sacramento-Pacific.....John A. Taylor
St. Andrew's.....Don M. Chase
St. Luke's.....Ennis McDaniel
Wesley Foundation.....L. William Corzine
Truckee.....Roy O. Whiting
Woodland associate.....Wilbur W. Y. Choy
Yerington.....Robert O. Smith

SAN JOSE DISTRICT

Cambrian Park associate.....Joseph W. Moore
Campbell associate.....Clifford Droke
Freedom.....Wesley H. Osman
Greenfield.....Newell P. Knudson
Mountain View-Trinity.....J. Donald Zerbe
El Buen Pastor.....Ruben Luevano
Redwood City-First associate...George D. Greer
San Bruno.....Henry Page White
San Jose Calvary associate..Charles F. Rehfus
First.....Donald A. Getty
First associate.....John M. Foster
Roselawn.....Glenn S. Fuller
San Mateo-Crystal Springs.....Ivan J. Ball
Saratoga.....Braxton L. Combs
Soledad.....Clifford L. Moody
South San Francisco-St. Paul's
Robert A. Lundy
Sunnyvale-Lakewood.....George E. Weber
Westlake.....Dorothy C. Gleason

SHASTA DISTRICT

Arbuckle.....Dean Moore
Cone.....Alfred Thornburgh
El Camino.....James Mahoney
Etna.....Donald Sager
Ft. Jones.....Donald Sager

In spite of the heat, youth hurried fro place to place on the campus to participa in Annual Conference program and their own worship, discussion, installatio

Happy Camp.....(to be supplie
Los Molinos.....Alfred Thornbur
Nelson.....(to be supplie
Olivehurst.....Ronald Greili
Orland.....William G. Dalt

Conference Launches Seven New Churches

The launching of seven new church this year was provided by the Conference assignment of pastors and funds. Pro ably a record for "starts" in one ye here, this is equal to the number a Co ference-wide survey indicates is necessa to keep pace with population growth.

The only one already organized Foothill Farms, east of Sacramento, on site purchased with bishop's Trail Blaze funds. This is one of three which w have Glide Foundation funds for pasto salary, decreasing each year.

The others receiving Glide funds a Saratoga and Crystal Springs-San Mate

San Lorenzo, Moraga, Westlake ar Martinez are the other new churche Martinez is the only one for which site has not been secured.

Bishop James Baker Reaches 80th Birthday

Bishop James C. Baker, who presid over California-Nevada Conference f many years until 1948, reached the a of 80 years on June 2.

He celebrated it by declaring, "Unle our everyday life comes alive at the alta I don't think religion makes any diffe ence."

He then added an appeal for a pr phetic witness from the pulpit.

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ADDRESS

lect Conf. Delegates

The unusual occurrence of electing all x lay delegates to General Conference n the first ballot was accomplished by alifornia-Nevada Conference this year. Those elected are Dr. Frank Webber, ill Valley, Conference treasurer-business anager; Mrs. Ted F. Baun, First-Fresno, onference WSCS president; Dr. Clare N. ettit, Parlier, Conference lay leader; r. Robert E. Burns, Central-Stockton, esident of College of the Pacific; G. lifford Pettygrove, Epworth-Berkeley, surance executive; Dr. George H. Atkinn, Burlingame, contractor.

Ministers elected to General Conference e R. Marvin Stuart, First-Palo Alto; oy Nichols, Downs-Oakland; Elliott L. isher, San Jose District superintendent; hn R. Wilkins, director of missionary ducation, General Board of Missions; arl L. Stocking, Conference general proram secretary; Robert W. Moon, San eandro, chairman of World Service and inance Commission.

Alternates to General Conference (and elegates to Jurisdictional) are laymen—Irs. Earle Menker, First-Oakland; Abel lachado, Los Banos; Roy J. Pryor, First-alo Alto; Mrs. James P. Howell, Hamton-San Francisco; Dr. A. LaMont mith, First-Sacramento; Robert Winterg, Grace-Stockton; John D. Crummey, irst-San Jose; Mrs. Helen Null, Santa osa; ministers—Joyce W. Farr, First-an Jose; Kenneth W. Adams, First-resno; C. Douglas Hayward, Trinity-erkeley; Gene W. Carter, Metropolitan istrict superintendent; Robert A. Panzer, irst-Sacramento; Charles E. Lord, Cenal District superintendent; Wilbur W. . Choy, Woodland; Daniel D. Walker, irst-Oakland.

Reserve delegates to Jurisdictional Conerence are laymen—O. D. Jacoby, Shatuck Avenue-Oakland; Mrs. Russell Scotorn, Castro Valley; Otto Zentner, Los anos; Maurice H. Sumner, Temple-San rancisco; ministers—W. H. Gould, hasta District superintendent; Carl E. Valker, Redwood Empire District superntendent; Robert N. Boswell, Fresno istrict superintendent; Dillon W. hrockmorton, Tulare.

It also was learned that Dr. Lloyd M. ertholf, who headed the 1956 lay delegation from this conference, was elected o the 1960 General Conference by llinois Conference, where he moved only year ago.

A Bishop's Thanks

The appreciation of Bishop Tippett to ther participants in the 111th session of alifornia-Nevada Conference is expressed n this letter:

"For the co-operation and the fine pirit in which everyone seemed to share, am grateful. This year's conference vith all of its difficulties and heat was rom my standpoint one of our very est.

"I am indebted especially to my good friend Bishop Wicke for his helpful and inspiring messages and for his presidency on Thursday night, to my Cabinet and to Jackson Butler and the entire secretarial staff, including the tellers, and to my faithful pages, Harold Tillinghast and Jerry Carter, my personal thanks. Taylor Memorial's ushers set a pattern of dignity and efficiency that will long be remembered with gratitude. The laymen who handled the ushering throughout the week are to be commended also for their splendid services.

"I shall never be able adequately to express my thanks to Glenn Shields Daun and Walter T. Swearengin for the great and beautiful services in music they provided. To Dr. Conrad and to Robert Stewart, I owe a debt that never can be paid, as I do also to my own personal secretary and to the runners who assisted the Cabinet every night during the Conference. To President Burns, Chancellor Knoles and the College of the Pacific for the finest hospitallity that can be imagined, I express heartfelt appreciation.

"And, for the splendid coverage by press and radio in every part of our geographical area, I am sure the entire Conference joins me in an enthusiastic vote of praise and thanks."

Set Witness Conference

In preparation for this fall's youth program emphasis on "Christian witness mission," a conference-wide mission is set for July 31-August 2 at Tracy Church.

The period will provide experience and training in youth evangelism through study, discussion, worship, and visitation for four high-school youth and two adults from each district. This experience is to be carried into district missions October 2-4 and on to local church missions.

Dean of the Tracy mission will be the Rev. Ralph Pedersen of Parkside Church, San Francisco. Youth chairmen are Jackie Dewell of First Church, Hayward, and Al Raitt of Colusa.

Note Small Church Gains

The smallest net growth in church membership in several years, and generally small gains or losses in other categories, characterized statistical reports to the 1959 California-Nevada Conference.

	1958-59	*1957-58*
Members Received	13,301	14,102
Members Removed	9,992	10,278
Total Members	117,018	113,709
Baptisms	7,209	7,904
Church School Members	100,124	100,044
(Decreases in all groups except children.)		
Average attendance at Sunday School	45,654	45,379
Church Schools	366	365
WSCS Societies	339	337
WSCS Members	27,856	28,054
Methodist Men Clubs	175	172
Methodist Men Members	6,014	6,352
Value Churches, Eqiupment, and Land	$39,886,272	$36,689,749
Value Parsonages	$4,481,404	$4,272,870
Value Other Property	$3,418,716	$2,693,702
Indebtedness	$6,331,726	$5,628,915
Paid on Indebtedness	$1,168,972	$1,007,611
Paid for Buildings and Improvements	$1,483,459	$2,071,037
Paid World Service and Conf. Benevolences	$638,756	$566,829
Paid Campground Fund	$21,870	$22,219
Paid TV Ministry	$9,043	$8,357
Paid General Advance Specials	$97,312	$98,687
Grand Total Paid by Churches	$8,474,472	$8,354.619
Paid Per Member	$72.42	$73.47
Paid Per Member (Not Including Building)	$49.75	$46.40

Ground was broken recently for a $25,800 multi-purpose building, the first unit of St. Mark's Church, Fresno. From left to right are George Purdom, building chairman; District Supt. Robert N. Boswell, Pastor Amos Cambric, Jr., Dr. E. R. Mosley, treasurer. Meetings have been conducted in the adjacent parsonage during the past one and one-half years of planning for the new structure.

Six Ministers Retire

A total of 254 years of service to the church is on the records of the six California-Nevada ministers who retired, officially, this year.

Veteran of the group is the Rev. George C. Pearson of Potter Valley, whose 48 years were all in this Conference. He was an Army chaplain in both World Wars.

The Rev. Joseph W. Moore spent most of his 44 pastoral years as a missionary in the Philippine Islands. He was interned by the Japanese in World War II and was scheduled for execution when American troops arrived. He came to this Conference in 1951 and was at Lamont the past year. He now is at Cambrian Park Church as associate pastor.

Others and their last pastorate and years of service are:

The Rev. Porter C. Knudson, Arbuckle, 43, in California since 1922. He is the father of the Rev. Newell Knudson of Greenfield.

The Rev. John M. Brunswick, Florin, 41, all in California, including his first nine years in the former California German Conference.

The Rev. Byron P. Hovey, Five Points, 41, whose retirement was dated back to last summer because of auto accident injuries. All his work was in California, since 1939 in this Conference.

The Rev. Horace Hay, Hollister, 37, in California since 1926 and since 1940 at Hollister, where he will continue as supply pastor.

Re-retirement occurred for the Rev. L. L. Loofbourow, who retired officially in 1950 after 47 years in the ministry but who continued to serve a pastorate in Richmond. He was granted a special appointment as chairman of the Methodist Shrines Commission for the Conference. He also is engaged in writing a history of the Conference.

Bishop Ordains 29

Twenty-eight men and one woman were ordained by Bishop Tippett at the 1959 Annual Conference.

Those who became elders, with their current appointments, are Booker T. Anderson, Jr., Easter Hill-Richmond; D. Eugene Anderson, Orangevale; Richard A. Bastear, Kerman; C. Rex. Bevins, Hamilton-San Francisco; Beverly L. Davis, Jr., and Charles F. Stanley, Burlingame; Donald D. Donihue, Windsor; Donald H. Fado, Sierra Vista-Fresno; Robert E. Hardman, Calwa, Fresno; Donald Rogers, Biggs; Donald L. Sager, Etna and Ft. Jones; Harold A. Tillinghast, Jt., Forestville and Occidental; H. Wilton Vincent, Terrace-Vallejo; Paul A. Castelfranco, Woodland; Robert W. Findley, Nevada City; Harold Caton, Aldersgate-Chico; Doyle Porter, Williams; Mrs. Pearl Bradshaw, Schurz Indian Mission; Reginald Troughton, Boulder Creek.

Given the first step of ordination, as deacons, were George P. Carter from Temple-San Francisco; Alrik J. Monstrom, Boyes, Valley of the Moon; Donald A. Nelson, Kernville, and Johnsondale; Ray L. Plumlee of Isleton; Bruce Baker, Yolo County Parish; Joseph Garcia, Latin American-Dinuba and Selma; George Green, Sutter; John Robie, Coulterville, Groveland, Jamestown, Soulsbyville; Allen Sowards, Central Valley.

John E. Corson of Wesley Foundation-Berkeley and Palmer M. Page of Los Gatos were elected deacons for ordination at another time. Dewey Knowles was ordained a deacon on behalf of Kansas Conference.

Town-Country Meet

From 15 to 20 representatives of California-Nevada Conference participated in the national Methodist Town and Country Conference, July 21-24 at Wichita.

The delegation was headed by the Rev. Oscar Link of Eureka, chairman of the Conference Commission on Town and Country Work, and the Rev. Ray Magnuson of Fortuna, president of Methodist Rural Fellowship.

Included was a dinner meeting of MRF, in charge of the Rev. Elliott L. Fisher, San Jose District superintendent and national MRF president.

2 Get Honorary Degrees

Two California-Nevada church leaders gained honorary doctor's degrees at June's College of the Pacific commencement.

The Rev. Roy Nichols of Downs Memorial Church, Oakland, was given a doctor of divinity degree and cited as "successful pastor, wise counselor, and leader in civic affairs." Pastor at Downs since he came to the Conference in 1949, Dr. Nichols is a member of the Board of Ministerial Training and of the Conference Reorganization Committee.

George H. Atkinson, president of Guy F. Atkinson Construction Co. and member of Burlingame Church, was granted a doctor of business administration degree and as "friend of and active worker in higher education, president of one of the word's largest construction firms but above all a loyal and devoted layman of The Methodist Church during all of his lifetime." Dr. Atkinson for several years has been chairman of the budget committee of the Conference World Service and Finance Commission.

Relic Sale

An old barber chair, a doctor's operating chair, railroad and mining equipment were gleaned from the attics and basements of the old gold mining town of Soulsbyville for the Methodist church's relic sale, July 11.

Even the sale site was a relic, a century-old Good Templars hall given to the church when the group disbanded. It will be replaced soon by an education and fellowship hall, joining the 54-ye old sanctuary on the next lot. The chur was organized in 1860.

Sale chairman is C. J. Tracy.

Expand WSCS Schools

For the first time, because of increas enrollments, California-Nevada Conf ence WSCS will conduct two schools missions and Christian service this ye They will be July 27-31 and August 17- at College of the Pacific.

Deans will be Mrs. Russell Scotho of Castro Valley and Mrs. James Catter of North Sacramento, with Mrs. T Streeter of Oak Park Church, Sacramen as co-ordinating registrar.

A new feature will be the Bible ho in the chapel, conducted by Mrs. Mer Reed of North Sacramento and M Ronald White of Willow Glen Churc San Jose.

Courses will be offered in the churc mission in town and country, Gospel Luke, role of the UN in world Affai Africa. Teachers will include M Howard Stickland of Calvary-San Jo the Rev. Mrs. Eva Maxwell of First-Pa Alto, Mrs. Donald Fleming of Fir Santa Cruz, the Rev. Robert Moon San Leandro, Mrs. Charles Seely of Nor Sacramento, Mrs. Samuel Meyer of Ce tral-Stockton, Mrs. James Howell Hamilton-San Francisco, the Rev. Robe N. Boswell of Fresno District, Mrs. Emm Baumgardner of Tracy, Miss Ellen Eva of St. Paul's, Fresno, Mrs. C. W. Corse of Millbrae, Mrs. Chester Knapp of t Woman's Division.

Ministers of Music

For the first time, certified ministe of music have been consecrated California-Nevada Conference.

Glenn Shields Daun of First-Modest elected last year, was consecrated alon with Dorothy Clazie of Temple-S Francisco and Marietta Tuxill of Fir Vallejo.

Also consecrated were two certifi director of Christian education—Ma Ann Hoffman of First-Salinas and Ju W. Jue of St. Mark's-Stockton.

Pastors' School July 25

Faculty for the annual Western Jur diction school for approved supply pa tors, July 29-August 25, at College of t Pacific, has been announced by the Re Frank A. Lindhorst of COP, dean.

Courses, including pastoral care, wor religious, preaching, church and comm nity, life and teachings of Jesus, will taught by Anne Price Eaton, minist of music. Dr. Willis W. Fisher, profess of Old Testament literature at Southe California School of Theology; the Re Roy Nichols, Downs Memorial Churc Oakland; the Rev. Calvin J. Sutherl associate professor of field work, Paci School of Religion; and Prof. H. Gord Van Sickle, of Iliff School of Theolog

Dedication of Smith Trail marker east of Bakersfield commemorated the coming of 'Bible-totin'" Jedediah Smith to Kern County in 1827. On speakers' platform are Henry and Charles Raub, the Rev. J. W. Moore, E. G. Buerkle, all of Lamont Church.

Kern County Marks Historical Spot

A Methodist lay preacher who is believed to have been the first American in Kern County, Jedediah Smith, was remembered May 31 with placement of historical trail marker. Members of Lamont Methodist Church had prominent roles in the ceremony sponsored by the Kern County Historical Society.

E. G. Buerkle, a pioneer member, was responsible for planning the program. Henry Raub presented the plaque as a past president of the historical society, and he and his son Charles provided music. The Rev. Joseph W. Moore offered prayer and commented on the zealous religious life of Smith.

Among old-time residents present was George Thornburgh, long associated with the church, who reached his 100th birthday on May 24.

The trail marker is on Edison Highway, nine miles east of Bakersfield.

15 Making Overseas Trips

This summer's distant travelers among the clergy include:

The Rev. and Mrs. Irvin A. Engle, retired at Los Gatos, spending July and August on a leisurely visit around Europe.

The Rev. Andrew Juvinall of Napa, leading a good will tour to 14 European countries. Methodist participants include Mrs. Ruth Spencer of First-Oakland, Mrs. Margaret Schoonover of Fortuna, Dr. and Mrs. Albert Umhalt, Mrs. Ruth Warren, Mrs. Alice Jackson, Mrs. William Bray, Mrs. Juvinall and daughter, Jacqueline, all of Napa.

The Rev. Thomas Machida, Issei pastor of Centenary-Los Angeles, sent on a two-month tour of Europe by the church in honor of his 35 years in the ministry. He also will spend two weeks in the Holy Land.

The Rev. and Mrs. Robert A. Panzer of First-Sacramento, taking two months to go around the world, recognizing their 25th wedding anniversary and 25 years in the ministry.

Youths Get Special Honors

Methodist youth who have won special recognition in other organizations include:

Student body president—Jack Whetstone of Grace Church, Oakland, at Castlemont High; Charles Carroll of Walnut Creek, at Las Lomas High School.

Boy Scout God and Country award—Richard Pogue of Carlmont, Charles Hunter of Pacific Grove, John and Richard Frey of Santa Clara, Ken Akagi, Kenzo Okubo, Bryan Ota, Dick Tamiya, Daniel Ohnoki and Randy Uchida of West Los Angeles.

Curved bar pin, highest in Girl Scouting—Susan Scow and Marthalene Francis of Porterville.

Eagle Scout—John Lewis of Trinity Church, Berkeley; Teddy Papenfuss of Epworth Church, Berkeley; Jack Morrison of San Leandro.

Pick Glide School Leaders

Leaders from the annual Glide School of Evangelism in San Francisco, November 10-12, will be the Rev. William G. Gowland of England and Dr. Lloyd M. Bertholf, former California-Nevada Conference lay leader.

Gowland is called Britain's foremost leader in relating the church to industry. He founded the world's first College of Industrial Evangelism and in 18 years has spoken in more than 3,000 factories in Great Britain.

Dr. Bertholf, now president of Illinois Wesleyan University, is known in this area for a decade of leadership in several fields, including lay work, stewardship and scholarship.

Death Takes Area Workers

Death came this summer to several San Francisco Area church workers.

The Rev. Yuzuru Yamaka, a second generation minister in his family and father of the Rev. Wesley Yamaka of Seattle, died June 5 in Los Angeles. He retired five years ago from Pacific Japanese Provisional Conference after 47 years in the ministry.

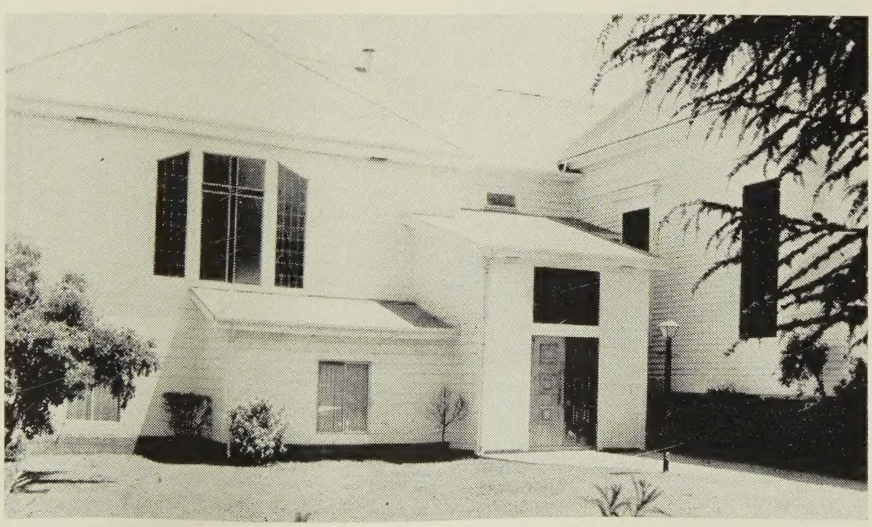
Mrs. Tsuru Goto, 99, the grandmother of two Japanese Conference ministers, Taro and Masaji Goto, died May 30 at Fresno.

Mrs. Sallie E. Anderson, 97, last of the charter members of Exeter Church, founded in 1888, died June 6.

Youth Workers Retreat

A new emphasis upon the devotional life and the emotional and spiritual problems faced by the adult worker with youth is planned for this year's workers' retreat at White Sulphur Springs Campground on October 23-25.

The annual session is sponsored by the Conference Board of Education.



The $18,000 social-educational addition to century-old Sutter Creek Church was dedicated May 18. The unit, housing four classrooms, restrooms, social hall, and kitchen, was built largely with donated labor. Harold Welch was building chairman.

Community Organizations Honor Several Methodists

Organizations in Bakersfield and Oakland have selected Methodist women for their annual community awards.

Mrs. Al Williams, superintendent of the junior department of St. Stephen's Church, Oakland, was named Oakland's "mother of the year" by the Junior Chamber of Commerce.

Kern County's "young woman of the year" is Mrs. H. T. Carruth, Jr., of Wesley Church, Bakersfield, and runnerup is Mrs. Harvey Brockmeyer of First Church, Bakersfield. They were selected by the Woman's Club Junior Section, which chose Mrs. William T. Rintoul of First Church as "junior clubwoman of the year."

A recent "International Toastmistress of the Month" was Mrs. Arthur Quarnstrom of Trinity Church, Bakersfield, only woman member of the Kern County Bar Association.

First winner of the Alexander Atlas award for rehabilitation efforts is Ray E. Williams, member of First Church, Fresno, and choir director at Grace Church. He is a counselor with the State Bureau of Vocational Rehabilitation and works particularly in the farm labor field.

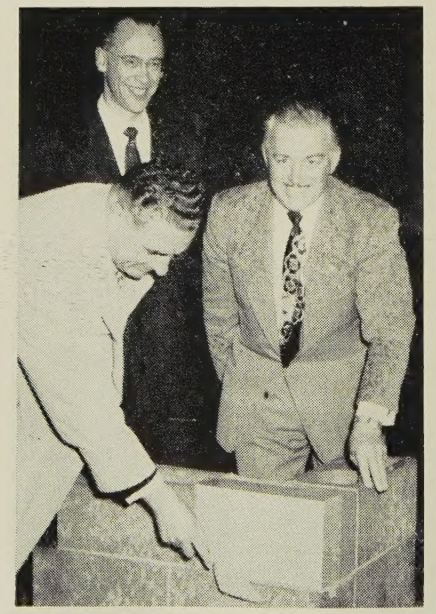
Mrs. Marvin Janak of First Church, Sacramento, was presented the national Wakan honor of Camp Fire Girls for distinguished volunteer service.

Pastoral Appointments

Preconference pastoral appointments by Bishop Tippett include the Rev. Edwin Saferite, from associate at First Church, Redwood City, to pastor of Parkwood Church, South San Francisco.

The Rev. Charles F. Rehfus, transferred from Ohio Conference, was appointed as associate at Calvary Church, San Jose.

New church staff members include the Rev. Kenneth Peterson, recently of Eugene, Oreg., as minister of education at First Church, Oakland; Milton Ensley, Jr., as director of Christian education at El Sobrante Church, Richmond; Dr. William K. Macy as director of music at First Church, Reno; Mrs. Virginia Pine as assistant minister at St. Francis Church, San Francisco; Miss Alberta R. Kassing, recently of Maywood, Calif., as director of Christian education at Tulare.



Mayor Christopher lays cornerstone for Geneva Avenue Church, San Francisco, education unit. Assisting are Hugh Sherman, district lay leader, and Walter Crim, contractor and president Methodist Men.

Has 109th Anniversary

The 109th anniversary of Central Church, Sacramento, was celebrated April 26, with honors to Mrs. Cora Cavanaugh and Mrs. Ethel Corbett, who joined in 1894.

The anniversary dinner also recognized other 50-year-plus members—Mrs. Hattie Cox, 1902; L. B. Swaim, 1907, and Mrs. S. E. Wills, 1909. The church moved 12 years ago to its third location and has built its social and educational units. The anniversary recalled a 70-year-old report by a visiting clergyman that Central was "the largest of our denomination west of the Rockies."

- Ninetieth anniversary of the circuit rider's coming to Ceres was marked April 26 with a dinner and a worship service.
- Lovelock, Nev., Church observed its 70th anniversary April 19, with a special speaker, dedication of furnishings and church dinner. District Superintendent Douglas Ewan dedicated numerous memorial and other gifts presented by the Rev. Clifford H. Colyer to Frank H. Fuss, lay leader.
- Special service on May 17, dinners, concert and recognition of charter members were included in Castro Valley Church's observance of its 10th anniversary on the present site. Started in 1932 as a union church, the group joined the Methodist conference in 1945.

Nisei WSCS Pick Officers

Ninety-nine persons from Northern California and the two Los Angeles churches attended the annual meeting of Japanese Conference Nisei Woman's Society at Grace Church, Livingston.

Mrs. James Kirihara of Livingston was re-elected president and was awarded a life membership, along with Mrs. J. Shiota of San Francisco and Mrs. R. Takefuji of Berkeley.

Other officers elected are Mrs. Asa Fujie, Oakland, recording secretary; Mrs. Roy Takeda, West Los Angeles, Christian social relations; Mrs. Hiram Akita, Seattle, missionary education and service; Mrs. Sam Kunishige, Los Angeles, literature and publications; Mrs. Saburo Okamura, Fresno, supply; Mrs. Genta Nakamura, Denver, status of women.

Contribute $100 for church history awa

Give Money for Award

The family of the late Rev. H. Jamieson contributed the $100 award the Conference church history con which was won in its first year by Burlingame Church.

In the picture above the Rev. Fred H. Busher, president of the Californ Nevada Conference Historical Society, shown receiving the gift from Mrs. Jam son, who is a member of Calvary Chur San Francisco, and her daughter, M Calvin Locher, who is a member of W ley Church, Sacramento, which also host for the event.

Windsor Community Church brea ground for new sanctuary on land giv by the late Clara C. Hembree. Parti pating was Miss Vernie Washburn, old member who joined the church in 18

ecomes First Woman ndorsed as Chaplain

First woman to be endorsed as a plain by the Methodist Commission Chaplains is the Rev. Louise Long, of the first three women members California-Nevada Conference. She is otestant chaplain at Modesto State spital.

Miss Long

Ordained an elder in 1953 and elected to full conference membership in 1958, Miss Long is the granddaughter of a Methodist minister.

She graduated from Huntington College in Alabama, served Alabama Conference as director of youth ork for five years, then returned to hool at Scarritt College and at Northestern University, where she gained a aster's degree in religious education d a bachelor of divinity from Garrett blical Institute.

Then she entered clinical pastoral train-g at Elgin State Hospital in Illinois d at Bellevue Hospital in New York ity. From 1947-51 she was chaplain of ittle Rock State Hospital in Arkansas d provided the first clinical pastoral aining in any institution west of the Mississippi River. She is a supervisor for e Council for Clinical Training. She so served from 1954-58 as editor of the ational *Newsletter for the Association Mental Hospital Chaplains.*

Alumni Given Citations

Methodists who have received special onors as college alumni include:

Franklin Stark, lay leader of First Church, Oakland, given the honorary Doctor of Laws degree by Dakota Wesleyan University. He is a trustee of California-Nevada Methodist Homes and a former president of Oakland Council of Churches.

Union College, Kentucky, presented a citation for distinguished service to the Rev. Ralph D. York of Woodside Road Church, Redwood City.

Nagao Fujita of Oxnard Nisei Church was honored by Ventura College as one of its distinguished graduates.

Dr. George A. Willey of First Church, Palo Alto, was named director of Stanford University's Summer Institute of Radio and Television. He also has become daily radio-TV columnist for the Peninsula newspapers. Willey is chairman of the Conference TV, Radio, and Film Commission.

THE CIRCUIT RIDER

Gets Special Assignment

Assignment as a special representative of the General Board of Temperance, to work on call, has been given the **Rev. Robert McCallister,** now associate conference director of youth work. McCallister, who plans to resume graduate study in September, will serve as a counselor or resource leader in temperance training programs. He is the son of Mr. and Mrs. Everett McCallister of Tulare.

Recent parsonage arrivals include Mary C., born January 15 to the Richard H. Fitches of First-Hayward; John Luther, born March 28 to the Byron Robertses of Live Oak-Santa Cruz; Kate Marie, born April 4 to the Fred Bakers of Tipton; Rebecca Carol, born May 10 to the Peter Schneiders of Terrace-Vallejo; Stanley Martin, born May 13 to the Stuart Shaws of Court Street-Alameda; Linda Susan, born May 20 to the Wayne Kessels of Laurel-Oakland; Susan Ruth, born May 29 to the Donald Fados of Sierra Vista-Fresno.

Recent Weddings have included those of Muriel Culver, daughter of the Rev. and Mrs. Hillis Culver of Taft, April 18 to Jerry Heinrichs of Inglewood; Allan Dean Fisher, son of the Rev. and Mrs. Elliott L. Fisher of San Jose District, June 6 at Los Altos to Sharon Ann Koch; Suzanne Bellinger, daughter of the Rev. and Mrs. Stanley Bellinger of Glide-San Francisco, June 13 to Donald Lewis French; Bruce Busching, son of the Rev. and Mrs. Howard Busching of First-Reno, July 5 to Beverly Bell of New Orleans.

The Area's "first lady," Mrs. Donald H. Tippett, has been recuperating satisfactorily from surgery in April and was able to participate in the annual conference sessions.

Off the air in this area for several months, *The Way* television series has returned to KSBW, Channel 8, in Salinas, at 4 p.m. each Sunday.

Special Courses at COP

Special courses in religion at the College of the Pacific summer session, announced by the Rev. Frank A. Lindhorst, department chairman, include Dr. William R. Farmer, professor of Old Testament at Drew Theological Seminary, teaching Bible and "Religion in American Life" at the second session, beginning July 27.

Church Leaders Feted

Mrs. M. S. Davis of Salinas was recognized for 50 years of teaching children in the church school, including the past 18 years at Salinas, where she is now primary department superintendent. Twelve of her former pupils have become ministers.

Forty years of teaching brought honors to Mrs. William K. Sites of Williams. A surprise gathering of over 70 persons included pupils, former pupils, friends and relatives.

Frances Walton of Crescent City visited First Church, Pasadena, which honored her as its only living charter member. While there she saw 15 pupils she had taught more than 50 years ago.

The social hall of Grace Church, Yuba City, was designated as Meyers Hall, in honor of Mr. and Mrs. Elliott Meyers, members since 1922.

Built in 1951 for a new congregation, this home of Asbury Church, Del Paso Heights, was dedicated recently by Bishop Tippett. Plans are under way to relieve the necessity for holding double sessions.

Above is membership class taken into four-year-old Paradise Church. New congregation, first to be established on a Trail Blazers site, has 194 members, worships in modern $38,000 unit.

Conference WSG Officers Are Installed at San Jose

First installation of conference Wesleyan Service Guild officers ever held in the Western Jurisdiction occurred April 11 at First Church, San Jose.

Mrs. Leighton J. deGroot, of First Church, Oakland, who was presented an honorary life membership, was succeeded as conference secretary by Mrs. Pauline Noll of Central Church, Stockton, former secretary for Christian social relations.

The ceremony was conducted by Mrs. Clarence Jones of First Church, Reno, jurisdiction secretary of the guild.

The program included talks by Miss Fae Straley and Mrs. Ida L. Ragland, directors of Gum Moon Hall and Mary Elizabeth Inn, and the receipt of the year's pledges totaling $13,436.

Other new officers are Mrs. C. E. Taylor of Central-Sacramento, recording secretary; Mrs. Ethel C. Thatcher of Elmhurst-Sacramento, cultivation treasurer; Mrs. C. Edward Stallings of Taylor-Oakland, missionary education; Miss Merze O'Bar of First-Modesto, Christian social relations; Mrs. Louis Annette of Temple-San Francisco, spiritual life; Mrs. Leo Carpenter of Visalia, literature and publications; Mrs. W. W. Young of Merced, supply work; Miss Evelyn Ellinger of First-Vallejo, status of women; Mrs. Bruce Smith of Eighth Avenue-Oakland, publicity.

This year's leaders for Conference Wesleyan Service Guild are shown in the picture at the right: (front) Mrs. Clarence Jones, jurisdiction secretary; Mrs. Leighton J. deGroot, retiring secretary; Mrs. Pauline Noll, conference secretary; Mrs. Bruce Smith, publicity; (back) Mrs. C. E. Taylor, Mrs. Leo Carpenter, Mrs. W. W. Young, Mrs. J. L. Daniel, Mrs. Louis Annette, Mrs. C. Edward Stallings, Miss Evelyn Ellinger, Mrs. M. C. Godfrey, Miss Merze O'Bar.

Methodist Students Tops

Scholastic honors which have come this year to San Francisco Area Methodists include:

Election to Phi Beta Kappa for Carole Yumiba of Centenary Church, Los Angeles, and Patsy Yamakawa, president of Wesley Fellowship at Pine Church, San Francisco.

Election to Phi Kappa Phi national scholastic honorary for Nels Rasmussen of Taft; to Phi Eta Sigma, men's honor society, for Tom Aoki of West Tenth Church, Oakland.

A four-year, all-expense Lockheed leadership scholarship, for Mary Titus of Campbell.

A National Merit four-year scholarship for Reeve Hennion of Tulare, this year's only winner in the San Joaquin Valley.

Tying for first place among 8,000 California mathematics students won $750 scholarship for Roland Garrett of Trinity Church, Chico, Shasta District MYF president.

Fred Simpson Ph

Conference Wesleyan Service Guild officers pose following their installatio

New Authors Listed

Added to the list of Methodist authors are:

Prof. Donald H. Franz, Jr., of First Church, Bakersfield, a book entitled "The Humanities (Cultural Archetypes and Man.)"

Dr. Donald Robertson of First Church, Modesto, an article in the June *Methodist Layman* on "The Meaning of Methodist Men."

Dr. Theodore Wilson, Jr., of San Leandro, an article in the *American Journal of Surgery.*

Muriel Thunemann of Parkwo Church, South San Francisco, a sho story in *Classmate.*

Named to Civic Posts

Two Methodists have been appoint to posts in city governments.

New chief of police at Dos Palos Robert Belmont.

Eddie K. Shimomura of Blaine M morial Church, Seattle, is the first Ni appointed to the Seattle Board of Thea Supervisors. He is a former Japan Conference lay leader.

Darrow M. Watt Ph

Featuring an unusual pole-frame construction, the first unit of Lakewood Chur Sunnyvale, has been completed. The design enabled members to donate much the labor. Standing in the building at left is the Rev. Dorothy Gleason, past

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

N THIS, as in all issues of TOGETHER, you're apt to d articles by, or about, some pretty well-known ople. You read about them often in your newspaper. eir works are on most library shelves. You'll find em in *Who's Who.*

But it seems to us that the pulse of a magazine gets beat from the hearts and homes of the everyday men d women who share themselves with all of us. Take, example, **Mary H. DeLapp,** wife of a professor, o is happily rearing the children she tells us about *Help Your Children Make Friends* [page 32]. The eLapps, incidentally, are leaving this fall for a year of dicated work in Pakistan. Then there's **Opal Palmer,** o gave herself to the task of helping those who can't lp themselves—and tells about her experiences in *I elped Mend Broken Minds* on page 49. And **Kathryn ring** simply *has* to be the kind of woman she tells about on page 14 in *Cheers for the New Woman.*

But what really put us on this line of thought was **elen P. Satterfield**'s little gem on page 19. It landed our desk, right out of the blue, one day not long o. It was typewritten, not on the usual paper, but hat appeared to be two half sheets of heavy mimeo- aph paper—and, when we read it, we found it packed real punch. Here, we thought, is a lifetime of living d dreaming, all wrapped up in one little package—us a philosophy that puts many a sage to shame. So e set out to find what we could about the author of *Failure Could Be Spelled Success.*

We didn't find Helen Satterfield in *Who's Who,* or on e library shelves. We found her on a pleasant little reet in Fairmont, W.Va. A Methodist minister there elped us find her—and were we surprised! She's a gay, ughing woman, all of 75—and proud of it. A great- randmother, too; a Methodist since childhood; a reader TOGETHER from the first. Once, long ago, she was oung people's secretary of the Woman's Foreign Mis- onary Society of the Methodist Protestant Church st of the Mississippi. Yes, there are a lot of interesting cts about Helen Satterfield, but we think page 19 tells ore about her than all the assorted data ever could. . . .

Now, about our cover: Who could capture in words e thrill of that first big swing ride, all by yourself, ith Daddy's hands ready to catch you should you fall? o writer can. But we think our cover does. Don't you?

—YOUR EDITORS

anuscripts: Authors should enclose postage for return—and address editorial correspondence to the EDITORIAL DEPARTMENT.

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Selected Bits from Your

Letters

Children Always Were Children!

MRS. C. B. MARRISETT
Nashville, Tenn.

Concerning *Can Girls Reform Boys After Marriage?* [May, 1959, page 45], I am the mother of three girls and five grandchildren. When I was growing up in the 20s people were saying, "I don't know what this younger generation is coming to!" They said it when my children were growing up—and they're still saying it as my grandchildren are growing up! There isn't much that makes me angrier than to hear that remark!

My philosophy is this: Raise your children right, teach them right from wrong, be reasonable, patient, kind, and understanding; then, as they are growing up, let them do as they please, for they are going to anyway! If you have taught them right, they'll do right!

An Embarrassing Question

CLAUDE M. MORGAN, *Attorney*
Huntington, W.Va.

Battalions of Babies [June, 1959, page 17] is one of the most poignant articles I have ever read. But I recalled that just a few years ago the dark-haired children would have been despised, their elders regarded as lower than animals, to be killed with no more feeling than would be displayed in eradicating a colony of termites.

It would be interesting to hear the answer of an American missionary to a question posed by a Japanese girl: Would Jesus have dropped the A-bomb on them? Unless I miss my guess, said missionary would turn red in the face and endure some awkward moments as he attempted to explain our form of Christianity.

Want to See the Original?

REV. ARTHUR BRUCE MOSS, *Pastor*
John Street Methodist Church
New York City

Methodist visitors to New York City can see the original painting of John Street Church [see *Three Historic Methodist Churches*, June, 1959, page 37] at the Museum of the City of New York, 103rd St. and 5th Ave. It was executed while the chapel was still standing. The artist was Joseph Smith, well known for his fine work in art and a trustee of the church. The owner of the painting is Miss Ethel M. Howell, of Union Methodist Church in Brooklyn, whose father, Dr. Francis G. Howell, was pastor of John Street in the 1890s.

A superb etching from the painting was made by Delnoce in 1866. Copies are occasionally available at shops dealing in old prints.

A scale model of the chapel is on display in the Historical Museum of John Street Church, 44 John St. The church is open daily to visitors; worship service is held at 11 a.m. each Sunday.

This 'Maniac' Isn't 'Biver'

ALICE THURSTON BIRD
Corinna, Maine

'What's That Word Again?' [May, 1959, page 60] attracted my attention. After reading it, my curiosity was aroused to know what Maniac (native of Maine) ever heard such expressions as were printed there.

To me, a native, a *gorming* person would be clumsy, not stupid, and when you use the word *biver* for excited it sort of gets me in a dither. We do *hog-wrestle* (dance) as you suggest, but *pizen neat* and *drozzel tail* are not in my vocabulary.

Why Not Dinners for the Poor?

REV. FRED COLLINS, *Pastor*
Wibaux, Mont.

Regarding *Should Churches Sell Things?* [April, 1959, page 23]: If they must have a dinner, why don't they try doing as Luke 14:13 suggests ("But when you give a feast, invite the poor, the maimed, the lame, the blind . . .")? Those who delight in fixing dinners and competing with restaurants insist their chief aim is fellowship in fixing, and not in counting the proceeds. How many "Martha Circles" that gave a dinner last year invited the rich so that payment could be made, and how many invited the poor who could not pay?

Churches—Business Competitors

ELMER J. PHILLIPS
Kingston, Pa.

I wish to go on record stating that I wholeheartedly support the Rev. Robert W. Lind and his argument against the church's entering the business of man and neglecting the business of God [see *Should Churches Sell Things?*].

Why should any church put on affairs to raise money which conflict with the business of members? Owners of restaurants, bakeries, hardware stores, and the like can better support church if it is not their competition.

The Phillips family, actually fou families, all belong to The Methodi Church. The financial support we ar able to give is derived from our bus ness, which specializes in prepared se food to take home ready to eat. W cannot help but feel some animosit when we see a Methodist Church pu ting on a fish and sea-food fund-raisin supper and announcing that the se food is available on a take-home basi

Handsome—But Not Hopalong

MRS. BENJAMIN YOUNG
Providence, R.I.

One thing puzzles me: in *Unusu Methodists* [April, 1959, page 16], wh is the handsome, white-haired gentle man to J. Arthur Rank's right? Lool somewhat like Alan Ladd or Willia (Hopalong Cassidy) Boyd. Am I close

Sorry. He's Major R. N. F. Evan secretary of Religious Films, Ltd.—b he does look like old Hopalong.—Ed

Grandpa Used Two Spectacles!

JOLANTA KUCZMA
Bytom, Pl. Sikorskiego 4/6
Poland

Some days ago I received two copi of TOGETHER magazine. I was very gla to find my picture and letter there. showed it to all my friends and the hardly believed their eyes to see m in American magazine [April, page 4 My Grandpa put on a couple of spec tacles to convince that it was really

Dear Friends over the ocean. I a really thrilled to receive so many lette from you. I am convinced now that have many good friends there America.

There are 314 letters that I receive last month. Of course you all are wai ing for my answer. I already sent lette to some of pen palls. I can't write En lish and my Daddy has not much tim

Jolanta, her brother Chris, and paren

to help me. But I don't want to lea you without any answer so I ask Editor of the TOGETHER magazine place my common answer in one of t issue. Besides I send you a pictur May be if my Daddy have a little mo

Smart folks know:

BUYING CHILTON CARDS AT HOME COSTS SO MUCH LESS...

At last I've found a way to make extra money *and* help my friends while I do it! You see, Chilton cards are so *different* . . . in fact, a lot of people have told me they look and feel just like those expensive cards where you pay for a lot of costly advertising. Almost all my friends and relatives bought from me, and they all said they wished they'd known about these beautiful cards years ago! No wonder I'm so glad I sent that Chilton coupon off — and the extra money I earned made my whole family's Christmas the merriest ever!

Why not make extra money yourself...by providing Chilton "at home shopping service" for your friends!

IT'S EASY TO GET STARTED WITH CHILTON'S SPECIAL INTRODUCTORY OFFER! Once you open up these 4 exciting boxes, you'll see immediately why Chilton cards sell themselves! Every design — whether it's an elegant painting or a bright-hearted drawing — is so tastefully attractive and individual that it's almost impossible to choose your favorite! Just feel that rich, expensive paper — a distinctive compliment to the friends who receive Chilton cards.

Within a few minutes you can prove to yourself how easy it is to earn extra money with Chilton cards — just take these 4 boxes next door to your neighbor and make yourself $3.40 on the spot! People who've never sold before find Chilton cards a pleasure to show, and Chilton's money-making guides show you how to earn $25, $50, $100 and more taking orders for Chilton Greeting Card assortments, Gift Wrappings, Stationery, and Gift Items in your spare time.

ALL 4 BOXES
Yours for only $1.00

TOWN AND COUNTRY
Cheery 21-card Christmas Assortment featuring gay outdoor scenes, with jolly verses and jingles. Richly embossed parchment looks much more than its price of $1.25.

GOLDEN PRIZE
21 colorful Christmas Cards, each one showing a different holiday theme. Deeply embossed — make you want to touch them to enjoy their sculptured beauty. Look like much more than their price of $1.00.

CHRISTMAS FESTIVAL
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time I will try to answer some more.

Many of you asked for addresses of my friends if I wouldn't be able to write to you. Well, with great pleasure I would send you those addresses but neither my friends nor their parents can speak English and there is very difficult to find any interpreter here.

At present time we have nice weather in Poland. All around is green and beautiful. Spring is at its heaviest. God bless people all over the world and gives them His gifts. And now my dear Friends, once more I thank you very much for your letters and pictures and above all for your good hearts. God may bless you all. Good bye!

Our thanks to you who have taken time to write to Jolanta. You will understand if you receive no reply for, as she has explained to us, her Daddy, upon whom she relies for help in English, "is a Methodist pastor and moreover he studies at the Theology Academy at Warsaw."—EDS.

Wedding Plans Overstressed?

PAUL BRINKMAN, JR.
Portland, Oreg.

North Andover MYFers Learn How to Plan a Wedding [June, 1959, page 62] evokes some misgivings. Do not the publicans and sinners do the same, i.e., marry and give in marriage? "What do ye more than they?" Here lies the nub of the Christian challenge, skimped, I fear, by this article.

Too much priority is being given to such matters as wedding plans, family concerns, and the whole of human temporalities at the expense of losing the ultimate and central concern. We are reversing the order by having it, "Seek ye first the things that shall be added unto you," rather than "first the Kingdom," and then all else will fall into place.

Right Focus on Ex-Convicts

W. B. CONN, *Chaplain*
Federal Correctional Institution
Tallahassee, Fla.

Thanks for *Shall We Tell Our Children We're Ex-Convicts?* [June, 1959, page 28].

The story was well told and the uncomfortable, unenviable position of these people was well focused. The *Readerviews* were sufficiently varied to solicit a great deal of constructive thinking, beyond which lie public understanding and intelligent aid for the persons trying to come back.

The Three Make One

FLORENCE E. CAIN
Glendale, Calif.

Dr. T. Otto Nall in *Your Faith and Your Church* [February, 1959, page 57] quotes various theories about the Trinity and then says it is "an effort to understand the many-sided nature of God." But doesn't explaining God reduce God to a formula? Obviously, Jesus considered our academic understanding of God of far less importance than our relation to God.

If we must think of God as a Trinity, may not the Holy Trinity be comparable to our own human trinity of body, mind, and spirit? These three are one personality.

When I think of my mother, her face comes before me; I also think of her traits of mind; most of all I think of her sweet spirit. But I do not think of these three separately. To me she is just Mother. I do not try to analyze her. I just love her.

'Twasn't a Browning Wall

MINNIE JANE MERRELLS
Buckhannon, W.Va.

In Laren Spear's *Bread From Heaven* [July, 1959, page 17] there is an incorrect statement of authorship where the minister asks John, "Did you ever hear Browning's poem about the little flower growing in the wall?" This poem was written by Alfred, Lord Tennyson. Mr. Spear also misquotes the poem. Here is the poem (1869):

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Safety Belts Work!

DONALD S. BOWMAN, *Pastor*
Pine Village, Ind.

As an ex-traffic engineer now in the ministry, I write to suggest that you encourage use of protective devices in cars—in particular, the seat belt. I read a report last week saying that automobile accidents in this country are taking more lives than any disease. It is estimated that seat belts, properly installed and used, would reduce fatalities by a ratio of 3½ to 1, and injuries by 2½ to 1. The American Medical Association has even gone so far as to recommend that seat belts be mandatory in all cars.

"To show how Communism restricts, when I hit my thumb with a hammer, did I have freedom of speech?"

—*And Sudden Death* [June, 1959, page 14] stated the problem very well and is a call for saner driving. In spite of all we do to promote safety, there will still be accidents. How much better if we are protected when they happen.

A Thank You to Father O'Rourke

MRS. JOHN L. WHITTIER
Northfield, Minn.

I love the brotherhood feeling that erupts from TOGETHER's pages and catches fire in my soul. "You shall love your neighbor as yourself" [Matthew 22:39]: this, to me, is TOGETHER's message to mankind.

I agree with Father John C. O'Rourke's letter [June, 1959, page 9] and the statement he generously offered. I pray that God will make more people of all denominations who have love in their hearts work and pray for the common goal—brotherhood.

Magazines Welcomed at Culion

MERCEDES IDELFONSO
Culion Sanitarium
Culion, Palawan, Philippines

I am a sufferer of the lingering illness called "Hansen's disease." To make my weary hours of solitude pass, and to forget the poignant memories of loved ones at home, I indulge in correspondence.

Letters from TOGETHER readers will be personal visits to me and if correspondents also send magazines I will greatly appreciate it.

The Disciples: Prints Available

MRS. REX CONNER
Anderson, Ind.

My request is simply to obtain the issue with the pictures of the 12 disciples by Suné Richards [October, 1957, page 34].

I am not a Methodist; I am a Quaker. But my employer is a Methodist and through him I was able to read this issue along with several others, which I consider wonderful. However, I have been unable to get anyone in his congregation to give up the October copy.

To Mrs. Conner we've passed on word that the Disciples *are available, suitable for framing, at $1.50 a set from the Methodist Publishing House.*—EDS.

Messieurs et Mesdames . . .

MRS. DAN T. LLOYD
Tampa, Fla.

We find TOGETHER very interesting, thought provoking, and also pleasing to anyone who appreciates beauty—and

"Because I was feeling under par, my doctor started me on Postum!"

"Under par's a fine way to be on the golf course, but it's sure a dreary way to feel. You don't sleep well at night; you wake up feeling all worn out—and stay that way all day.

"The doctor said he'd seen a lot of people with my trouble lately. What was it? Too much coffee. He explained some people can't take all the caffein in coffee and suggested I drink Postum instead. Postum's caffein-free, can't irritate your nervous system and keep you awake at night.

"I tried Postum. It was no surprise that I started sleeping and feeling better. But Postum's good flavor was. Why don't you try Postum? You'll like it, too!"

Postum is 100% coffee-free

A product of General Foods

that must include nearly all people.

I have started mailing it to my niece, recently arrived from France. Her husband reads English well and her young daughter is studying it in school. . . .

Passing along your fine magazine to foreigners eager to get acquainted with Americans and their customs serves the missionary purpose of our denomination.

Suggestion for a Critic

MRS. DON OPHEIM
Jackson, Minn.

After reading some critical, cutting, and sarcastic letters tearing down your wonderful magazine, I feel that I must write to you.

To the woman who "can't keep TOGETHER out of her home," may I suggest she give it to someone who would appreciate it. . . .

Extra Mileage for *Together*

B. G. MACFARLANE
Griffith, Ind.

TOGETHER is the most inspirational publication which has ever come to my attention.

My regretfully disposed-of copies get extra mileage because I pass them along to my uncle at the Illinois Masonic Home at Sullivan, Ill. They are most welcome there.

Mr. MacFarlane's letter is typical of many. We're always glad to hear that readers think highly enough of TOGETHER *to share their copies.*—EDS.

One Difference

DOROTHY E. SMITH
Akron, Ohio

We were searching through popular magazines for pictures to illustrate a 4-H poster on health, and ready to give up because nearly all the pictures showed a cigarette or a glass in hand or a sexy pose. Then I remembered my stack of TOGETHER magazines. Here we quickly found many pictures to illustrate healthy, wholesome living. This really brought home to me the difference between TOGETHER and other magazines.

Solace and Help for Widows

REV. DAVID A. DENSLOW, *Pastor*
Christ Methodist Church
Tampa, Fla.

I would like to quote, to you and your readers, a recent letter from one of our oldest members—a lady who lives several miles away:

"I do so appreciate the church bulletins and our papers, TOGETHER and *Mature Years*. . . . I want to ask you a question. In the last TOGETHER is an article *So You're a Widow Now* [June 1959, page 35]. I have a dear friend who lost her husband six weeks tomorrow, and I took my TOGETHER to her, and she read and reread that article so much I gave her my copy. She has several friends who recently lost their husbands and she asked me to ask you if you know of a way she might get some copies of the article. It has been so much comfort to her. . . ."

I am putting a paragraph in our bulletin, asking some members to spare their copies of the June issue, and will take them to her.

Eye Bank—'Modern Miracle'

MISS LUCILLE MILLER
Pittsburgh, Pa.

I Give My Eyes to the Blind [March 1959, page 60] reminded me of a modern miracle which perhaps not all your readers know about: It is possible for any person wishing to do so to will his eyes to an eye bank. After death, a part of the eye is transplanted to a blind person, resulting in sight restoration. Any hospital can provide more detailed information.

HOW TO COMPUTE COST

A man, age 65, may pay as little as $7,500 for an apartment and $27,258 for prepaid life care. The sum, $34,758, if considered on the basis of the remaining years of his life, would amount to $181.03 per month. Costs at other ages are less.

Examples

AGE	TOTAL
70	$30,008
75	25,481
80	21,353

Above figures are based on a $7,500 apartment. Life care fee, included in above figures, is established by actuarial life-expectancy tables.

When a contract is signed, there are no further costs, except for personal incidentals. Send for complete information and illustrated brochure, now.

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Wesley Palms cottages and apartments have been specially planned to provide the ultimate in comfort. Whether your retirement plans are tentative or consummated, write for descriptive brochure. No obligation.

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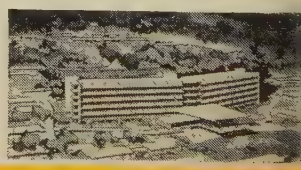

One of the retirement homes owned and operated by Pacific Homes, a non-profit corporation of the Southern California-Arizona Conference of THE METHODIST CHURCH.

APPLICATIONS FROM METHODISTS RECEIVE PREFERENTIAL CONSIDERATION

Together / NEWSLETTER

RELIGION 'NO ISSUE.' Bishop John Wesley Lord has told the New England Southern Annual Conference that if Sen. John Kennedy (D.-Mass.) is a presidential candidate, the issue will not be "whether he is a Roman Catholic or a Protestant, but what he stands for."

INVITE UNCHURCHED TO EXPLORE. Hawaiian Methodists have organized "inquirer" classes to let non-Christians explore the Christian faith. They are being urged to make a commitment, not to the Christian life, but to join a class to find out more about Christianity. Hawaii Mission Superintendent Harry S. Komuro reports the experiment is bringing good results.

GRAIN BARGAIN. Dr. Daniel E. Taylor, Board of World Peace secretary, wants the U.S. and Canada to give 40 tons of grain free to any nation buying 60 tons. His aim: to stimulate needy nations to buy grain for their hungry people.

IMPORTANT MONTHS AHEAD. Decisions made by The Methodist Church in the next 16 months "will determine the destiny of Methodism for the next 10 years." So believes Dr. James W. Sells of Atlanta, an executive secretary of the Southeastern Jurisdictional Council. Speaking to Florida laymen, he said it takes four years to get a General Conference program under way. By the time the local churches have given full support to one program, he says, the General Conference has started two others.

THREE MEMBERS FOR ONE. In the 50 years between 1906 and 1956 membership in U.S. religious bodies soared from 32.9 million to 100.1 million, late surveys now show.

SHUN CAPITAL PUNISHMENT BAN. The General Assembly of the Presbyterian Church in Canada has rejected a bid to support abolition of capital punishment. Opponents of the move include the church's Board of Evangelism and Social Action. [Methodism's Social Creed deplores the use of capital punishment.]

FILM TO SHOW RED TYRANNY. The National Lutheran Council has engaged the writer-producer team of the film Martin Luther to make a new movie in Europe on Christianity's current struggle under Communism.

(More church news on page 66.)

What makes this Tax-Free Life Income Plan so *attractive*?

Look at Mrs. A., who transferred to the American Bible Society stocks worth $20,000, on which she had a capital gain of $10,000. She saved $3720 in taxes.

Her previous income from these stocks had been $633 after taxes. Now she receives $870 tax-free income, thereby increasing her annual income $237. Later, this same plan provides an annual tax-free income for her son as long as he lives.

Also, Mrs. A. has the supreme satisfaction of helping in the vital Christian work of translating and distributing the Scriptures in over 250 languages, and in reading systems for the Blind.

We'll be glad to show you exactly how *you* can gain financially through this plan.

Cut out and mail coupon today

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440 Fourth Avenue, New York 16, N. Y.

Please send me without obligation information on the American Bible Society Life Income Plan on amounts of $1000 or more.

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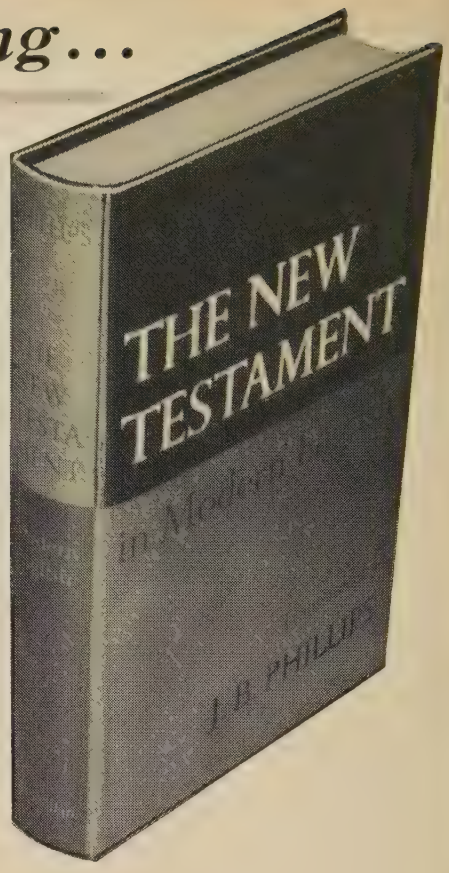

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IN MODERN ENGLISH

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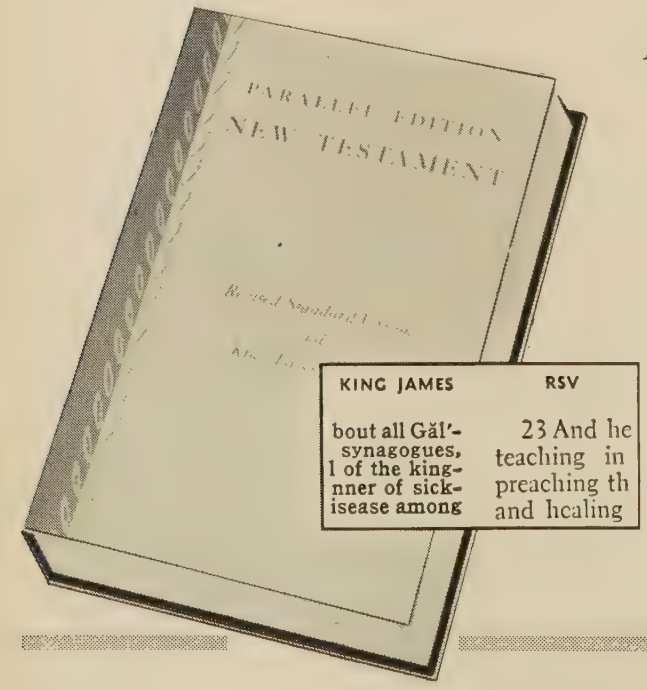
Bible events and stories become more vivid and real when expressed in the language spoken by people of today. This version of the New Testament will interest you and every member of your family. (MC) ..... *postpaid,* **$6.00**



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✠ *Personal Testimony*

The author has served two years as president of the National Conference of Methodist Youth, which meets this month in Brevard, N.C. A Californian, he plans to enter the ministry.

MY 'SILENT GENERATION'

y John E. Corson

MY GENERATION has been labeled by some "The Silent Generation." These words of accusation—sometimes even of condemnation—have caused discussion in the Church and in society as a whole. For it is generally agreed, I think, that when today's young people are compared with those of the last generation, there is a noticeable difference in attitude, commitment, and concern.

Is this change to be found only among young people? I doubt it; it seems to me the same differences can be observed when we compare adults of today and yesterday. However, as a young man myself, I shall keep the spotlight only on my own generation.

There seems to be a recurring theme among my contemporaries which has helped me understand the reasons for their silence. It echoes the thinking of Jeremiah when he said, "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth."

My generation interprets this idea in different ways. For some, it becomes a blanket excuse to say nothing. The result is conformity, apparent indifference, and a muffled voice.

Others, looking at life and the world in which they live, are overawed by the vastness and complexity of it all. Silence seems the best solution to the problems surrounding them.

Members of still another group feel they have been let down by their elders. In their view, the Church has not proclaimed the good news of Jesus Christ clearly enough. Too often, it has been less than the full Gospel; they, therefore, are uncommitted—and silent.

Yes, my generation, on the whole, has been silent. Yet a vocal minority has been speaking out. Most often, we have been ignored—but occasionally we have been heard. At times we are tempted to join our contemporaries who say nothing—but we cannot do this in the midst of a sinful society and sinful men. We know we are personally involved in this predicament of man. And we cannot be silent merely because we are young!

The vocal element in my generation is raising serious questions which the Church cannot ignore. If the Church is to minister effectively to these young people, it must be willing to listen—and provide answers. The Church must be more deeply concerned, too, about the silent generation in her midst. When the Church is conscious of her outspoken young people at the expense of her silent ones, her future witness is in grave danger. This truth cuts two ways:

While the Church is seeking an understanding of why so many have remained silent, these youths must accept their responsibilities as active churchmen. Upon this dynamic interchange rests the future of the Church.

An astute observer analyzes her contemporaries—and proposes

Cheers for the New Woman

By KATHRYN LORING

IS TODAY'S young woman so different from her mother? Is she more competent? Or is she bogged down in the meshes of a cynical, "beat" generation? Was there ever a generation of young people whose wisdoms and follies weren't debated by their elders?

Once there were dire predictions concerning the future of the so-called flapper. But there also were those who could see in her the virtues, as well as the human shortcomings, of a girl searching for the elusive threshold of maturity.

The point where young people surpass their parents' efforts is the point at which the world really moves forward. It's the threshold to broader horizons. Unless it's attained, there's stagnation. And you never quite know where that subtle point begins, so interlaced, so complex, is the relationship between mother and daughter, father and son.

I watched our new-generation woman carefully as she shed her pigtails and grew up. And to me, she's nothing short of wonderful in her new self-sufficiency and age-old femininity.

Generalities can be cockeyed. So my references are to specific young women. One belongs to the maturing college crop. One is a clear-eyed married down the street. One is a career girl.

Nine times out of ten, such young women have a broader vision than their mothers had at their age. Today's young woman is better educated. She's more widely traveled. And she's more tolerant, with a courtesy-of-the-heart tolerance developed through firsthand contacts with those of many other races, religions, and customs.

She knows more of current events, politics, music, art, and human relations than her mother did. She is more sophisticated, with a bright sophistication that often is a brave cloak to hide hurts or heartaches, or misunderstandings.

For all that, she's still fundamentally like the generation of women that preceded her—like most women of most generations. Her greatest yearnings revolve around love and marriage, children and a home—but she's more frank about it all.

She isn't fooled as often as her mother was by Hollywood concepts of American love life. She has been schooled by a franker era of doctors, marriage counselors, teachers, and ministers.

She is more likely to analyze boy and girl relationships in psychological and psychiatric terms—sometimes avoiding the misused word "love" altogether. She's more likely to evaluate traits of character and personal habits in a prospective mate—not with the thought of turning thumbs down on someone with many imperfections, but because she's making an honest effort to determine if his total personality traits and hers would be compatible.

She is self-sufficient enough not to feel the necessity of proving that she is. She is far enough removed from the suffragette era that she doesn't feel the need of challenging, as her mother often did, man's superiority.

In short, she delights in being a woman.

She can mind her own baby, bridge the emergency of watching her sick neighbor's young brood, a do her household chores with strea lined gadgets while dashing off l ters for her Community Fund a preparing dinner for six guests. S can whip up a fine bouillabaisse soufflé at an age when her moth was likely to be thinking it pre cute not to know how to cook. she's perfectly willing to go on care ing while her husband gets a t hold in his chosen profession.

She's realistic and idealistic at t same time. If she errs, it may be th she is a little spoiled because she h started at the top and expects mo of life than women in the pa Maybe she tries to do too many thin at once. Maybe in her fierce pri she's likely to let you think that s knows more of the answers than s does—or maybe she sometimes thin she knows more of the answers th she does.

In her searchings for truth a adjustments to her responsibiliti she's likely to be more impatient wi emotional problems and frustratio than her mother. Maybe she has quite learned that wisdom a knowledge are things apart. May she knows in theory, but has quite learned for herself, that t best part of love is to give it. Sh only human and she still needs telligent understanding and lar dosages of love to help her over t rough spots. But by the time s adds the perspective of a few ye to her present perceptions, she'll quite a woman.

And what about her husband? the two of them together hold promise in their young hands of richer, fuller life than the generati

She can mind her own baby, bridge the emergency of watching her sick neighbor's young brood, and do her household chores while dashing off letters for her Community Fund and preparing dinner for six guests.

st? Are they wise enough for mar-
ge and the large families they are
ving?

I think so. Especially after hearing
young father give quiet assurance
at he believes there is a strengthen-
g tendency in his generation to
ow in the third dimension; that
wants a good life for his family,
d a good life doesn't mean just the
ysical things.

"An adequacy of housing and
od, certainly," he said. "But fellows
my generation like to spend more
ne with their families; they like
spend more time in search of what
would term beauty and truth and
ie values.

"We're on a treadmill, of course,
hen we obligate ourselves to bring
me any kind of bacon. But we
en't living in the kind of depres-
n our parents lived through,
here thinking hit a pretty hori-
ntal level for a long while because it was narrowed to an intense struggle for necessities. The obsession for material things snowballed and continued after the depression was over.

"The shaky state of the world influences our thinking and hastens our decisions—but there's nothing gained by panic.

"Of course, most of us want our wives at home. That's the way it should be!"

And what is the new woman's response to this?

Ten to one, you'll find she's happy to give up the career for which she is so well qualified, if that pleases her husband. She takes pride in having her husband want her to stay home.

"My ambition?" asked the career girl. "To have the man of my dreams support me. No more office for me! Of course, I'll go on writing the great American novel, but I'll have my own private fame and fortune right in my own private home—in between and after children!"

"Our children," said the pretty young mother, "are more important than anything! I wouldn't dream of going back to work now—even if it means we can't buy a house for a while.

"There are times when I'm fed up and think I'll go crazy if I don't get away from diapers and bottles and babies. But for all that, I'd never want to miss out on watching them grow up. There'll be time for hobbies and other outlets when they're older."

"When mine are school age," chimed in another, "I'll teach again. But right now I'm so busy using child psychology at home, I haven't time to think of a career. Besides," she added with finality, "my husband wouldn't allow me."

Best of all, I think, is this pride in acceding to a husband's wishes con-

getting along Together

The teacher of a class of young boys asked them to tell the meaning of loving kindness.

One pupil replied, "If I was hungry and someone gave me a piece of bread and butter, that would be kindness. But if they put lots of jam on it, that would be loving kindness."

—Mrs. Berthene Runninger, *Franklin, Pa.*

My nine-year-old son, Gary, had a schoolboy fight with his best friend, whose father then forbade Gary to come to his house or play with his son.

A short time later, Gary came home on a bitter day, so cold he had tears in his eyes. When I chided him about not wearing his coat, his older brother said, "He gave it to Bill," the younger brother of Gary's friend. "Why did you do that?" I asked, annoyed.

"He didn't have a coat," Gary answered, "and he is just a little kindergarten boy. I thought he needed it more than I did."

Two days later the boys' father invited Gary to a party—and told him to come back any time.

—Mrs. Dewey Donato, *Pueblo, Colo.*

A 15-year-old boy in a children's home stuttered. It was agony for him to talk to strangers.

One day, after a funeral service, we all went out to the burial plot. The minister had been detained; there was no one on hand to offer prayer. The boy asked, "Shouldn't there be prayer?" I nodded, "Yes." He stepped forward and without once stuttering, reverently offered a heartfelt prayer.

Later he explained to me, "I don't stutter when I talk to God. He loves me."

—Mrs. Gladys Ives, *Mount Hope, Kans.*

Little tales for this column must be true—stories which somehow lightened a heart. Together *pays $5 for each one printed. No contributions can be returned; please don't enclose postage.*—Eds.

cerning the home, in being a woman and a wife and mother.

And what about the Church and church school?

"Just another hectic morning," quipped one young mother, "to get all the children into their best bib and tucker. But seriously, aren't we all searching to understand the unknown and find the key to basic truths?

"I don't believe that one particular church, or even religion itself, is the only medium through which life may be revealed. But I believe religion does hold the answers. Often we're too busy to think about them. But we must learn to face with goodness and courage everything that confronts us. Religion, I believe, offers the key.

"The church I chose gives me a sense of security through familiarity of associations."

"I think," a young man put in, "that this generation may be more independent of the Church as an organization than were past generations. Our social lives aren't so centered in the Church as were those of our parents. Religious worship and social life are separated more surely now. Maybe that makes us demand higher standards for the Church organization."

"We believe," declared another, "that a community would not be a good community without a church. We want our children to go to church school. We want guidance in our search for deep faith. But we want highly intelligent, earnestly sincere guidance. We don't want our children taught by untrained, narrowly sectarian teachers. We'd rather listen to no sermon at all than to one that isn't spiritually stimulating."

I'm sure that many more young people would breathe spirit, enthusiasm, and life into the Church—instead of giving it perfunctory support or deciding their religion will be practiced outside the Church—if they had the personal, warmhearted encouragement of laymen and ministers who measure up to their ideals.

Some, as they approach maturity, feel keenly the hurt and disillusion of seeing pettiness and jealousies and narrow prejudices among members of a church they love. Of suddenly becoming aware of the many who devoutly profess religious beliefs which they fail to practice in t little ways that count. And ther the eye opener of sometimes findi more real kindness among those ou side the Church than among tho within. Of noting the ones who only to see and be seen. Of discove ing that some zealous churches see more eager for their dollars than f *them.*

It takes time to realize that t faults are of the people and not the Church.

That was something dearly learn by one brown-eyed Vassar gradua who grew up in a home indiffere about the Church. "It wasn't un I was in college and taking a cour in religion," she told me, "that m mind was challenged about t Bible's teachings. The Bible was to apart in the classroom but not p back together. And I went into ma riage with a questioning, frustrat feeling about religion."

And then she came to share h husband's peaceful, deep belief a faith. It was a faith challenged a deepened when he faced wh seemed certain death during the w and then miraculously recovered.

That faith was challenged aga during the couple's first experien in belonging to a church togeth They found ill feeling growi against their young minister, w was, in turn, displaying pettiness u becoming to one of the pulpit.

They spent a year away from a church—and felt a great gap in th lives. So they tried again, anoth church of the same denominatio

They attended parents' churc school classes and found "searchi questions are encouraged, new ide are invited, thoughts are stimulate They volunteered as teachers of fi year-olds. They felt the tingling thr of the discoverer when they fou everything they hoped for—a chur beautifully organized but complet flexible and wide open to new ide and methods, with ministers w won respect, admiration, and frien ship.

And now they will tell you "t closer our lives can be associat with the Church, the happier will be—both for our own sakes a that of our children."

This old world won't be perfect but I think it will grow in statu in our young people's hands.

This banker-layman's 'tithing with talents' is producing

Miracle Millions for the Mustangs

By NORTH BIGBEE

ALMOST ANYBODY in Dallas, r Texas for that matter, can tell you omething about the achievements of Eugene McElvaney in the oil indus-ry and banking. But the accomplish-ients that admittedly warm the ockles of this banker's heart have othing to do with making money or himself. McElvaney is a pioneer n tithing with skills—a technique vhich, he says, any layman can put o use for the benefit of his church.

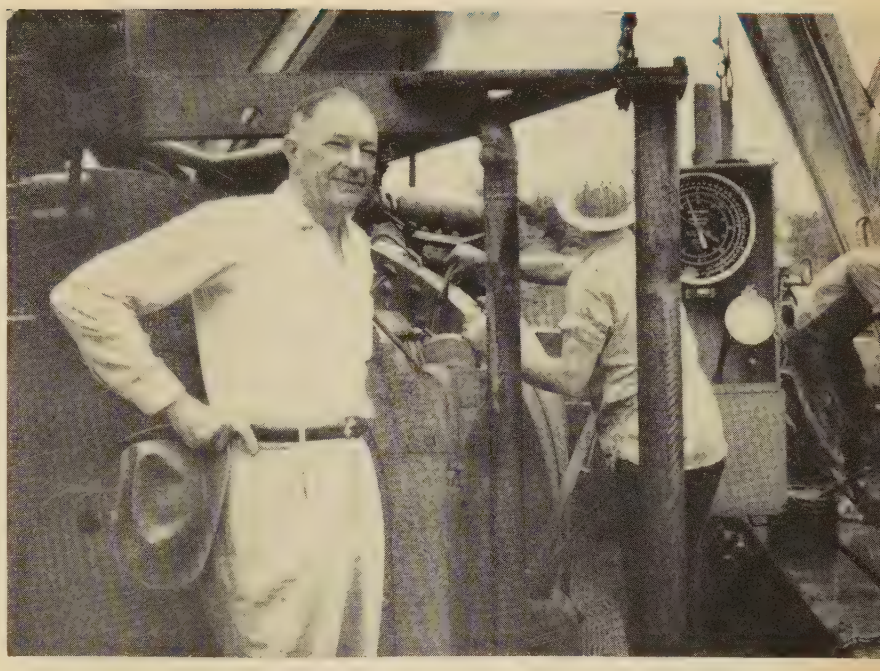
McElvaney's skills happen to be in anking and finance. Tithing with hem, he has, among other things:

- Arranged for an additional $15-nillion endowment for SMU with-ut costing the institution a nickel.
- Sewed up for that Methodist-re-ated school a $265,000 strip of prop-rty, just as it was about to be obbled up by real-estate interests. On that 20-acre plot today stands MU's $2.5-million coliseum.
- Influenced wealthy laymen to re-nember SMU in their wills.
- And yet has found time for such uman touches as sending snapshots f winsome youngsters, taken on a European tour, to their parents—and njoying a continuing correspond-nce with them.

McElvaney, in whose veins flows he blood of ancient Scottish clans, nce summed up his philosophy in wo significant sentences:

"Religious faith is the greatest and nost precious asset of mankind. From it inevitably flows to the inner elf an infinite and ceaseless power."

Behind all this stands a newsboy's 25 pledge toward SMU's building und at a Methodist church meeting n Denison, Tex., 49 years ago.



Gene McElvaney's oil financing takes him far afield: Above, he relaxes beside a rig in South America.

Gene was 12 that Sunday afternoon in 1910. In the Waples Memorial Church, Dr. Robert S. Hyer had just finished a stirring appeal for funds to establish Southern Methodist University "for the perpetuation of Christian higher education in the Southwest."

"I'll give $25," Gene piped. A few elders gasped, then looked at the determined face and nodded. The $25 was all the youngster had in his savings account. But the necessity of SMU had suddenly become clear. So he spoke his mind. And his lifelong association with SMU was born.

The newspaper route and odd-jobbing paid his tuition at a Denison business college. Then he found a part-time job in Dallas and enrolled in SMU. It was 1916. Soon Sophomore McElvaney became Sergeant McElvaney in the Army Medical Corps and strode unscathed through six major battles in France. Before Uncle Sam called, Gene had been, as he shyly calls it, "sort of a junior rewrite man and copyreader" in helping Frank Reedy, the SMU bursar, prepare his Sunday-school lessons. At war's end, Reedy offered him a $175-a-month job. On this, Gene married his long-time sweetheart, Sue King, daughter of a Whitewright, Tex., banker.

Gene's skill with the Sunday-

school lectures led him to other writing efforts. One evening Sue's parents told a house guest that their son-in-law had just won a $100 prize in an essay contest. B. A. McKinney, governor of the Federal Reserve Bank in Dallas, hoisted his eyebrows and asked questions. A few weeks later, McKinney invited Gene to become his secretary at $225 a month. And within a year, the secretary was deftly handling not only McKinney's letters but the first drafts of his official reports and speeches. So when McKinney switched to a vice-presidency at the First National Bank, McElvaney moved over, too.

Six months later, Gene was hurrying across the lobby of that bank when a voice roared, "Come here, boy." He jumped and turned. Nathan Adams, the bank's president, was glowering at him and beckoning. Gene sighed. Adams, he thought, didn't even know him; probably, he thought, he was about to be sent to the corner for cigars.

The president eyed the boy up and down, carefully bit the end from a fresh stogie. "Son," he drawled, "how'd you like to take over the credit department?"

"I'd like it fine, sir," McElvaney heard a voice saying. "That's the job I want most."

THREE minutes later, back at his desk, he realized the voice had been his own. And that was how the door which led to SMU's miracle millions began to swing open. Three decades ago, it really opened wide. In 1930, the East Texas oil field splashed on Dallas' doorstep. Petroleum finance was as pioneer a field then as atomic science now. Gene spent his evenings poring over every available book on the subject, studying every possible approach to what bankers generally considered the riskiest of all credit ventures—lending money on oil in the ground. Gradually he felt secure enough to advise large loans to independent producers, with proven oil reserves as "subterranean collateral." It was a new form of financing—and it changed oil from a gamble to a business. Since then, First National has lent more than $2 billion on oil—and Gene has been responsible for most of it.

Cattlemen who saw wealth gush in "to ruin the best dang pasture land we ever had" . . . leathery, steel-eyed wildcatters—tweedy executives from old-line firms, all joined the Worshipful Company of McElvaney Admirers. The admiration turned to bluff fondness as they watched the poker-faced Scotsman's opportunities for profit go not to the McElvaney account but up the hill to SMU's growing campus and . . . yes, horror of horrors, even to that football arch-enemy, Texas Christian University in Fort Worth.

McElvaney has helped swell SMU's fortune by use of "faith power" and his own talents. Take that land on which the school's coliseum stands today. When Gene first heard of it, real-estate dealers were hedging the campus with apartment houses. McElvaney, alarmed, wrote to 50 friends. Within a week, 42 responded with pledges for the $265,000 needed to purchase the last available 20 acres of land adjoining the campus. And there the coliseum was built.

Under the spell of the same persuasiveness, many Texas Methodists have rewritten their wills to leave the bulk of their estates to SMU. Others have deeded all their holdings to SMU with the sole stipulation that they receive SMU's average annual return on these invested funds for the rest of their lives.

But perhaps the most spectacular demonstration of this Methodist layman's tithing-with-talents is his feat in enriching SMU's endowments to the tune of $15 million, thanks to his tenacity and financial know-how.

It took long months of intricate financial negotiations involving many millions of dollars and as many setbacks. And it stretched his reserves of diplomacy to the utmost as he dealt with taciturn lenders, hard-headed oilmen, and such busy Hollywood film stars as Bob Hope and Bing Crosby. But today, across Texas second largest oil field in Scurry County, 43 wells and surrounding leases have the Mustangs' tag on their rigs. They are expected to net some $15 million for SMU before 1980 . . . and didn't cost the university one thin dime. Eugene McElvaney had the satisfaction, too, of seeing SMU's Ponies Oil Company born out of the gigantic reorganization he had masterminded—but he spent two weeks in bed recuperating from the nervous strain. His fee for the job? Nothing!

> "Many people take no care of their money till they come nearly to the end of it, and others do just the same with their time." —GOETHE

Actually, he suggested that his services deserved a commission—but he directed the sellers to "pay" this as cash gifts to SMU—amounting thus far to $161,000. Also, the customary bonus of one half of one per cent on the unpaid loan balance which rewards the company signing the notes, will average $35,000 yearly for 15 years, or $525,000. Thus the university's cash gain by then will be nearly $700,000.

Longer deferred, but far larger, is that ultimate income from oil. The Ponies Oil Company—named for the university's colorful Mustang team and managed by several university trustees—acquired title to 43 wells and surrounding leases. After all loans are paid, it will come out with a 60 per cent net profit interest. Over the field's then-remaining life this is expected to yield at least $15 million to SMU.

No backslapper or joke teller, the trim, erect McElvaney has inherited the Scotsman's love for quiet humor and "philosophy with a chuckle in it." He views his church work and labor-of-good-citizenship just as frankly.

Typically, his younger son, Bill entered the Methodist ministry. Once when Bill brought a Japanese student home for Christmas, the banker greeted the youth with bland indifference. Ten minutes later, the phone rang. The Japanese student's parents were shrilling excitedly into a wall phone in their home village 6,000 miles across the Pacific. Eugene McElvaney had placed a call as a Christmas surprise for the student, then ducked back into his pose of studied disinterest.

And Mrs. McElvaney, who has found pleasure for many years in the company of her church sewing

rcle, was puzzled over how to show er regard for them. Gene sat in eeming bored patience as she talked bout it. Then one night he came ome with a packet of papers and anded them to her: he had char-ered a yacht for circle members and heir husbands! So, that summer, 14 Texans cruised from Dallas to Alaska and back . . . and Sue Mc-Elvaney said her "thank you" for riendships.

Again, Mrs. Dan McNulty paced he Mustang-gallop of McElvaney's ffice as his private secretary. One ay she fainted from nervous exhaus-ion and was whisked off to the ank's medical consultant. Next norning, the boss phoned her.

"I'm not going to call you every lay to see how you feel," he told her. Take the time you need to get well. f that's a year from now, it'll be all ight. Good-by."

Gene's not one of those "drop-in" Christians who drops into church on Sunday to drop something in the col-ection plate.

"He comes," says the Rev. W. H. Dickinson, Jr., of Highland Park Methodist Church, "whenever he is n town. But, more than that, he's a e v e n - d a y Christian. He gives hought, time, and energy all week o church causes."

AN astute church educator told me few months ago as we left Mc-Elvaney's office, "There is a modern pioneer. Responsible Christian lead-ership like this is as meaningful to he future of the church and its in-stitutions as the circuit riders and great preachers were to the 19th-cen-ury development. Gene has pointed he way toward a stewardship that ithes time, energy, and thought for he church all week long. With operational costs soaring everywhere, his example can prove to be the great hope of tomorrow for thousands of churches and hundreds of private colleges."

Gene didn't hear the conversation, of course. If he had, he would prob-ably have listened for a moment to he distant music of those ancient bagpipes playing outside Holyrood, saluted them with a twinkle of his eyes, and started talking about some-thing else . . . an investment fund for church schools, probably.

If FAILURE could be spelled SUCCESS

By HELEN P. SATTERFIELD

ONCE I LONGED to be an artist —to put on canvas awe-inspiring scenes or the classic features of a Madonna. Instead, I have only taught my children the grace and symmetry of the falling snowflakes, to enjoy the unparalleled coloring of an after-rain sunset, the iridescent flash of beauty of a bird on the wing.

Once I thought I would write music, the melody of which would equal the sounds of harps played by angels, with lyrics to touch the most granitelike hearts of the human race—and what have I done? Sung my babies to sleep by crooning lullabies, or told them imaginary tales as they hung about my knee in wide-eyed wonder.

Once I dreamed I'd be a bluestocking with half the letters of the alphabet trailing my name, announcing to an openmouthed world my profound knowledge. But, as it turned out, I found myself trying to teach the children the simple A-B-Cs of obedience, truthfulness, fair play, and forgiveness.

Once I wanted to be an oratorical genius, moving audiences to tears or laughter with a mere phrase or two. My accomplishments? Memorizing such poems as *Trees, Teach Me To Pray,* and such lines as *I shall not pass this way again.*

Once I desired great wealth with which to endow libraries—but all I've had to give were small gifts and notes to isolated shut-ins whose gratitude made me a Carnegie.

Once I was positive I could design and fashion cloth into garments which would make Beau Brummells of the wearers—and what have I created? Bright curtains for the kitchen window, made long and short stitches over and under to close a yawning gap where a fidgety toe had gone through, or an appliqué on rompers where a snag had made an unmerciful exposé of a chubby leg.

Yes, I even longed when I was much younger for blue ribbons to be hung on never-before-heard-of specimens of floriculture—and all I can recall are the flowering morning glories which tumbled pell-mell over the cherry-tree stumps, and the child-like faces of pansies by the back porch.

Someone has said, "Success is advancing from failure to failure without losing enthusiasm." Mine I shall try always to keep alive.

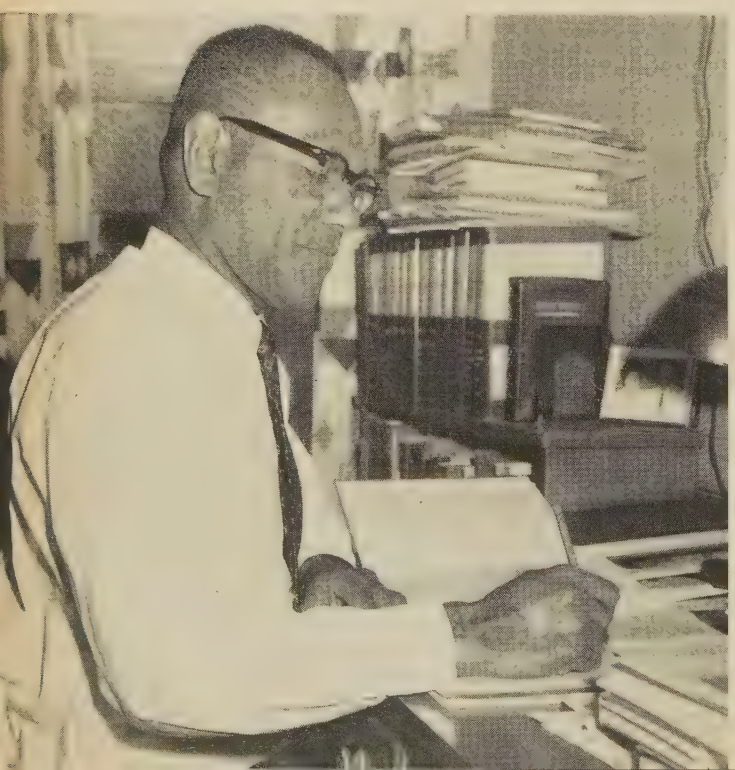
FROM BOMBS TO MUSIC. In 1945, when Tomo Hata was a 15-year-old schoolgirl, a lone American pla unleashed the A-bomb on her home, Hiroshima. Tomo was spared; the blast demolished her school and kill 336 pupils and teachers—but missed the munitions f tory where she and a number of schoolmates had be assigned part-time work. Now, with no lingering hatr in her heart, Tomoko is a Crusade Scholar at Illino Wesleyan University. Born a Buddhist but educated Methodist schools, she ended a long search "for som thing to believe in and trust" by accepting Christi baptism during her freshman year of college. Her ma interest is music, which started with piano lessons wh she was a primary pupil at Hiroshima Jo Gaku Methodist school and college for girls. Tomoko hop to go back to that campus—rebuilt since its destructi —as a teacher when she completes her studies at IW and Methodist-related Boston University. Meanwhi she has another big aim: to win her Buddhist mother the Christian fold.

SURVIVOR: For Tomoko Hata, work meant life.

Leaders in the making, these four are typical Methodist Crusade Scholars at U.S. schools.

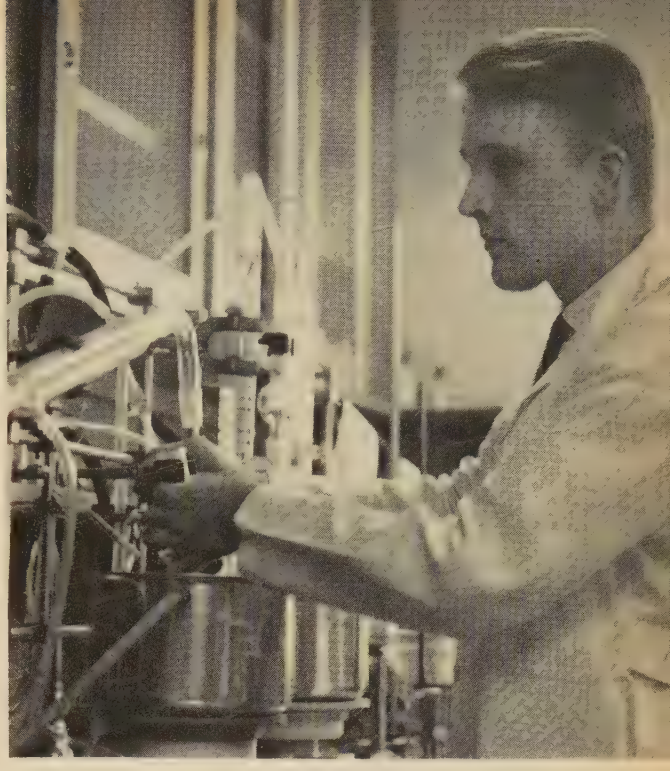
Unusual Methodists

PACIFIC PASTOR: Six months of prayerful thought put Mikaele T. Dreu on the road that led him to the pulpit.

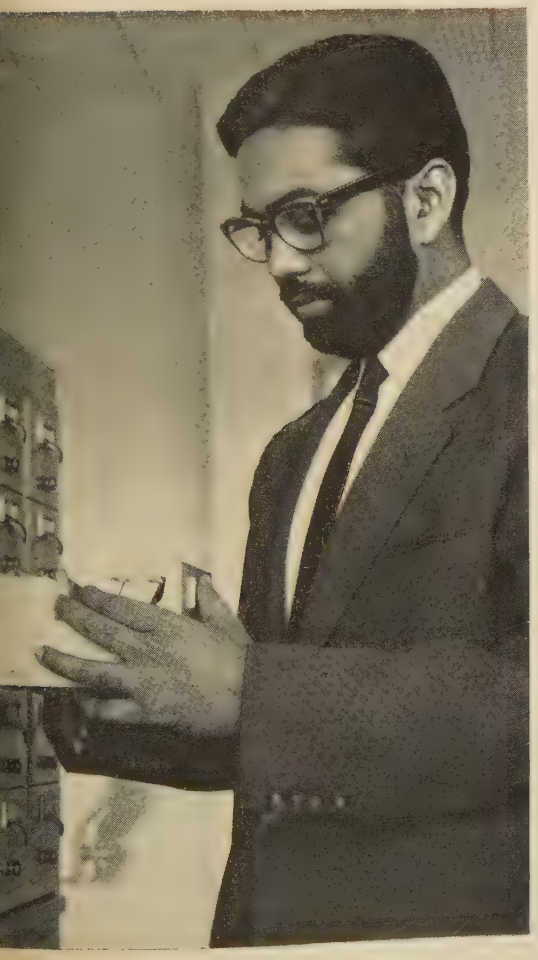


TEACHER-PREACHER. For years, lay preaching a church youth work were spare-time activities f Mikaele T. Dreu. Reared in a Methodist parsonage, devoted two decades to teaching in the public schools his home islands—the Fijis in the South Pacific, whe some 87 per cent of the islanders, incidentally, atte Methodist churches. But at a youth camp in 1952, Mi felt in his heart the certainty that he must go furth if he was ever to satisfy fully his lifelong ambition serve his fellow churchmen. With a young son to ed cate, Mika and his wife knew that his entering t ministry would involve great sacrifices—but after s months of prayerful deliberation, they agreed they cou follow no other course. And so Mika started on the ro that led to his first pastorate, a 700-member charg Later, eager to deepen his ministry and urged on by former Crusade Scholar, he sought—and won—his ow Crusade Scholarship for Drew University in Madiso N.J., where he completed his theological studies l June. He has just recently returned home to the islan his eyes on his twin goals of bringing his people broader understanding of Christianity—and utilizing t local churches as the core of his long-planned progra to help the communities' young people.

ASTER'S PLAN. Wilhelm Rott, who hails from ayreuth, Germany, has his sights set on a master's egree from Emory University in 1960. But beyond is an en more important target: after his two years as a rusade Scholar, Willi will return to his homeland for ree years in medical school. This observant, 25-year-d Bavarian is doing more than researching in chemical harmacology while in the U.S., however; he is setting out, as he phrases it, "learning the country and its ople." Already he has turned up several differences ith the customs he was used to in his native land. or example, Willi—whose father is a Methodist minister is amazed at the size and scope of American Meth-lism. (German Methodists number only some 70,000 nd most parishes are small.) Too, he has found mericans are "more questioning, on the lookout for ew answers." A regular member of Emory's Wesley ellowship, he has been impressed, too, by the tolerance Americans toward new ideas. Academically, Emory udents and faculty members are equally impressed by Villi. Said one campus religious leader: "He is humble, t a man of conviction; hard-working and sensitive other people." He has just one good-natured lament: Germany, unlike the U.S., most students don't have take any exams until the end of the course!



SEEING IS BELIEVING: Wilhelm Rott is learning in school—and more by keeping eyes open.



VERSATILE VISITOR: Rajendra K. Seth has a knack for currying friends in Denver.

CHAPLAIN-CHEF. His fellow students at the University of Denver have justification for the high regard in which they hold Rajendra K. Seth of Meerut, India. First of all, he has voluntarily taken charge of the Civic Center Campus chapel office (the university has two campuses), thereby earning the sobriquet, "Downtown Chaplain." Secondly, he is active in a wide assortment of undergraduate and religious activities. And on top of all this, he is an expert chef, with a specialty of curry of chicken and rice—which he teaches neophytes to eat with their fingers. Raj earned a master's degree in business administration last March, continued his studies until June, and now plans to work in this country a year before returning home. He held a bachelor's degree in chemistry, physics, and math, plus a master's in economics, before entering Denver. He also had a background of Methodist leadership and four years as a YMCA director in New Delhi. He is especially interested in helping vanquish illiteracy among his countrymen. In his years as a student in the U.S., Raj has made himself a direct participant in the American way of life—so much so, that as his contribution toward marking the centennial of the great Colorado Gold Rush, he has even grown a beard!

Flowers and

Should flowers be used at Christian funerals? If so, how? The Methodist Church has expressed no official view on the problem. No General Conference has acted on it. There is nothing about it in the Discipline. *But many of* Together's *readers have their own definite beliefs. That was revealed by letters we received following the appearance of an advertisement reprinting a newspaper column by Dr. George W. Crane, physician, psychologist, and Methodist Sunday-school teacher. He urged the use of flowers for solace and beauty at the time of bereavement and sorrow. Here we present typical pro and con reactions. If they do nothing else, they illustrate the broad spectrum of Methodist practices and beliefs on funeral customs.*—Eds.

LET'S END PAGAN RITUALS!

Amos Jones, Seattle, Wash.

IT SURELY is way past time for Christians to rise up and end the pagan ritual that has so long gripped the people and their pocketbooks, all in the name of doing "the right thing" at the time death strikes.

Our ministers and laymen have both known that only the body of the departed one is laid away to return to the dust. Most of us realize that the only ride we will ever have in a Cadillac is the final one, when obviously we will not enjoy it. The whole show is as wrong from a Christian's standpoint as anything can possibly be.

I know a man who has been a follower of Christ all his life and who now is afflicted with cancer. Can you imagine that he wants banks of flowers at his funeral? I can easily see him hoping that the money, instead, will go for research on cancer. Who was the greatest humanitarian? Was it not our Lord Jesus? Did he not teach us to give to the living? It was none other than Jesus who told the apostles to let the dead bury their dead.

WHY PICK ON THE FLORISTS?

John Dalton, St. Louis, Mo.

I HAVE BEEN A FLORIST for a number of years and a Methodist for approximately 40. I have done everything from cleaning to teaching and preaching.

It is difficult to understand why religious leaders selec the flower business as the one to be displaced fo memorials. Why not talk against expensive caskets, e pensive grave clothes, elaborate funeral coaches, an expensive burying grounds? Not a single voice is raise against these things.

Flowers for centuries have been symbolic of the belie that though a man die he shall live again. Man sha come forth as flowers breaking the winter barrier.

To be sure, churches need funds for buildings, carpet stained-glass windows, and organs, but let us search ou a better way of obtaining the necessary funds than seek ing them among the dead. Let us, instead, send fort the Gospel of Jesus Christ with his power to save t the utmost and challenge the living with a big enoug cause.

FLOWERS WILT, MEMORIALS DON'T

Mrs. J. B. Nichols, Pensacola, Fl

I AM WELL AWARE that flowers are symbolic of lif of resurrection, and I believe that some flowers at an church service are a necessary part of the experience c worship. I know of nothing so depressing, however, a the masses of dead flowers, discolored ribbon, and rustin metal to be seen in a cemetery the day after a funera These accentuate the concept of death as destructio and decay.

Funerals

How much more permanent and life-giving, and ymbolic of immortality, is a memorial gift in the deeased's name. How much better to know that children re benefiting from milk than to know that a few hrysanthemums are withering rapidly in the hot sun ver a new grave.

FLOWERS MADE HEARTACHE EASIER

Allen R. Reesor, Minister, San Bernardino, Calif.

LAST NOVEMBER I was called home at the death f my father and got there before the memorial flowers ad begun to arrive. I was shocked at the coldness of he room, in spite of soft lights, an expensive casket, and eautiful furniture and surroundings. I vowed then hat I would never again criticize the extensive use of lowers at funerals.

As friends and relatives came to pay their final reects, flowers began to pile up around the room. Just as he heartache of my family was made easier to bear by varm handclasps so were we inspired by the flowers rought and sent to us.

Was it really a waste? I don't think so. The flowers were of untold value in terms of inspiration to the family. The funeral coach carried only the family flowers. But we were able to send 150 baskets and bouquets to a cancer clinic and a veterans' hospital. Thus these had a second ministry as they brought their fragrance and eauty into rooms of pain and misery.

Some may argue that we spend too much on flowers t funerals—but let's not forget that they mean a great eal to those who are heartbroken.

MILK FOR POOR MORE IMPORTANT

Marjorie W. Avery, Borrego Springs, Calif.

MANY DO NOT BELIEVE that the reality of death must be covered with beautiful half caskets, flowers, subdued lights, music, and an inspirational address. To some people this disguise of death seems false and all ut of keeping with their faith.

Jesus said to the disciple who would go to bury his father: "Follow me . . . leave the dead to bury their dead." To me, this would indicate that charity and service to mankind are of much greater importance than elaborate funerals. To salvage the price of milk for tenement children, I would much prefer that my body e cremated or buried in a pine box without benefit of lowers and trimmings.

FLOWERS SPEAK OF SYMPATHY

Mrs. Walter C. Buckner, Fresno, Calif.

MY HUSBAND, who was a Methodist minister for 45 years—a pastor, a district superintendent, and a member of the Judicial Council—often said that flowers helped assuage the sorrow of those bereaved even more than music or the spoken word.

He said that when a family requested gifts for any cause, in lieu of flowers at a funeral service, friends did not send flowers but seldom was any appreciable amount of money given to the desired project.

When I stepped into the church to attend my husband's own beautiful memorial service, the breath-taking beauty of the flowers banked behind the altar lifted my grief-stricken spirit to the very gates of heaven. Each lovely rose and orchid seemed to tell me of someone's love and sympathy.

CHIMES BRING MORE LASTING JOY

Mr. and Mrs. M. H. Kilton, Sheboygan, Wis.

THE MEMORY of a loved one can be perpetuated best by contributing funeral-flower money to some concrete means of making the world a better place.

The chimes on our church organ are a memorial to a dear friend. Through the intervening years those beautiful tones have made us keenly aware of her presence each time we've heard them.

The chimes have brought something special to everyone in our church. We know that, somewhere, our friend is grateful and glad—happy that her memorial is bringing joy to others and that it didn't crumble to dust and oblivion a few days after she left us.

Since, at best, flowers will last only a very short time, it is extremely shortsighted to invest heavily in so transient a memorial, no matter how beautiful. A large floral display benefits—the florist.

I WOULD WANT FLOWERS

Mrs. Harry R. Mayo, Trenton, Mo.

THERE ARE MANY who feel that lovely flowers express their sentiment better than anything else. And there are many who need the beauty of flowers (and music) to ease the sudden pain of bereavement.

I do not object to the promotion of memorial gifts, but I think that selfish wishes sometimes get involved. The ones who are left make the decisions about flowers

We Are the Endowment

Little Lessons in Spiritual Efficiency

By ROY L. SMITH

SHE WAS A YOUNG MOTHER, rearing two or three children and managing a household on a modest income. Yet since childhood she had tithed; in fact, one of her earliest agreements with her young husband had been on tithing. From the day of their wedding, one tenth of their income had been dedicated to the work of Christ.

One day, at a time when her church was conducting a building drive, she was visited by another woman who told her: "You have a wonderful church, and I am excited over your new building. But how are you going to finance it? You must have a big endowment."

The younger woman replied, "Yes, we do have a big endowment. We are the endowment! Our incomes are dedicated to the God of all possessions, who is going to put into our hands all the funds we need with which to do everything he expects us to do."

There was something thrilling in the way she said, "We are the endowment!" Only occasionally does a church enjoy a substantial endowment. In most cases the congregation is its only real endowment. And the value of that depends upon the loyalty of the people who make up that endowment. If they are good stewards, then the problems are never serious; if they are indifferent to their stewardship, then the finance commission is beset with difficulties.

Most of us agree that some share of our income belongs to God and is to be administered by us in his behalf. If we are conscientious in that administration, then the church's endowment can be called productive. If our giving is based on whimsey, then our endowment is unproductive.

The young mother was right. We are the church's endowment. A huge investment has been made in us. We have been brought to our spiritual maturity at great cost to the Church. And it should be possible for it to expect dividends from us—generous, dependable, and regular.

The vitality and effectiveness of any congregation is in direct ratio to the honesty and seriousness with which the people accept their responsibility as stewards—another name for the endowment.

The pledge one makes to a church is actually a pledge to God. Those who pledge and forget have done themselves a far more serious damage than that which they have worked upon their church. This is a part of the honor involved in the endowment idea.

We are the endowment—the only thing upon which any church can depend, aside from the power it can expect from the Holy Spirit. And the gift of the spirit has never been squandered upon a church that did not accept its financial stewardship.

and memorial gifts, and I often wonder if the decea would have approved the decision which is made.

To paraphrase a recent quote in TOGETHER by Ma Luther ["Even if I knew that tomorrow the w would go to pieces, I would still plant my apple tr April, 1959, page 35], even if I knew that tomorrow world would go to pieces, I would still want my flow

FLOWERS HAVE A PLACE, BUT—

Donald F. Kelley, Pastor, Chesapeake, O

WHEN I have suggested that friends send money a memorial fund it has not been to provide for so charity as primary motive. Neither has it been to st the ceremony of flowers. If flowers seem appropriate worship, then certainly they should be natural in fune worship.

There will always be a place for a sensible arran ment of flowers at the Christian funeral-worship servi But many ministers would testify with me that th have been in dozens of funerals where there was hard room for all the flowers.

What many of us object to is the hundreds of doll spent on flowers at many funerals. I do not think can avoid the fact that the florists and funeral directo in many localities are taking advantage of sorrow financial gain.

CUSTOM CONFLICTS WITH FAITH

Bruce D. Rahtjen, Pastor, Jersey City, N

MINISTERS face a direct conflict between custom a our Christian faith in the matter of funeral practic and we have lacked the moral courage to take a stan

I cannot think of any possible justification for t squandering of hundreds of dollars on flowers so th they can be crammed into a room where a dead bo is displayed. The foundations and funds which have be set up to channel into useful projects the money whi could have been wasted on "rooms full of flowers" ha done a wonderful piece of work and deserve our co mendation.

FLOWERS ARE FOR THE LIVING

Mrs. Sadey F. Koenig, Buffalo Lake, Min

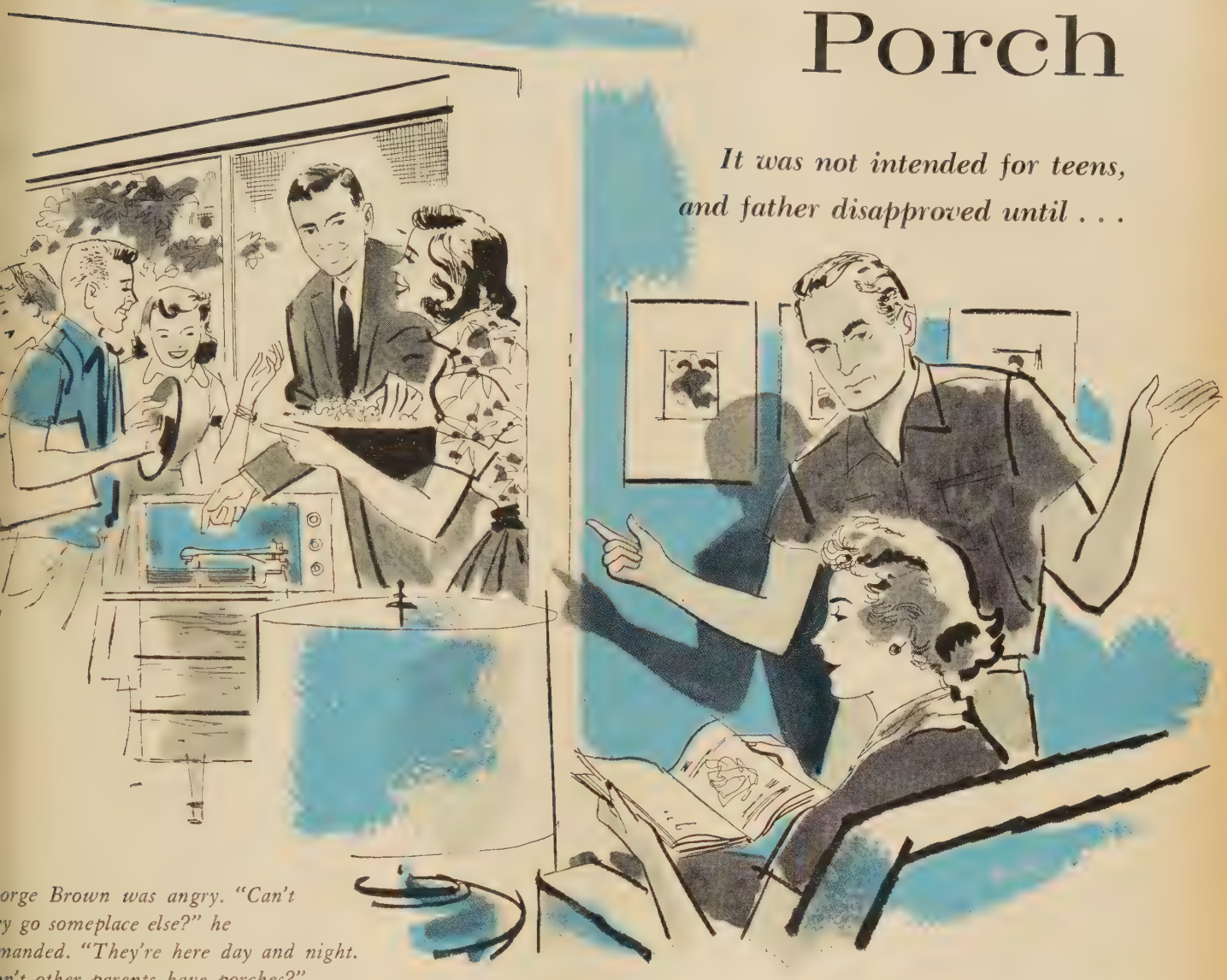
WHERE DO people get the idea that flowers at funera are given to the deceased? At our baby daughter's funer a 225-pound man brought a tiny pink rose which h bloomed in his garden long after the other roses h stopped. His explanation: "I think God prepared it ju for this occasion." Neighborhood children came wi flowers from their gardens until the dining room w literally covered with them.

For our 19-year-old son's funeral, bouquets came fro numerous groups in more than four towns, includi lilies sent by a priest from his garden. So many peo could hardly have expressed their love and sympat with fewer flowers and memorials. For more than years their memory has comforted us.

Memorial gifts are fine if they are not tainted wi an "I am holier than thou" attitude toward flowers. T people who shout, "Give flowers to the living!" forg that that is exactly to whom, and for whom, flowers a given at funerals. Wild flowers, garden flowers, c flowers—all convey the language of the heart.

The Front Porch

It was not intended for teens, and father disapproved until . . .



orge Brown was angry. "Can't y go someplace else?" he manded. "They're here day and night. n't other parents have porches?"

By LILA SHEPPARD

GEORGE BROWN paced. And he paced he raved.

"We screened the porch so we'd ve a pleasant place to sit on sum- r evenings. And what happens? ggling teen-age females and boys th feet like an elephant! They take the whole blamed porch."

"I wish you'd sit down, George." mela Brown lowered her magazine d pushed back her hair with a ıp hand. "It's so hot and you just ke it seem hotter when you pace e that."

"Exactly. It's hot. So we have a screened porch where there might be a breeze. But we have to——"

The screen door slammed and size 12 footsteps tiptoed across the porch. They stopped at the living-room door and a boy draped his big frame in the doorway.

"Hi, Mrs. Brown, Mr. Brown. Hot, isn't it?"

George's face turned red and he opened his mouth.

"It certainly is," agreed Pamela, quickly. "Do you want something, Jack?"

"Just a drink of water. Can't seem to get enough this weather." He disappeared kitchenward.

"Every glass in the cupboard will be down in the sink before the evening is over," fumed George as he sank into a chair.

"Just be glad you don't have to wash them, dear."

A piercing scream from the front porch brought George bounding out of his chair. "Holy smoke! What happened?"

"Probably nothing. They just enjoy noise," suggested Pamela.

"Can't Betsy tell them to pipe

down? I don't see how you stand it every day of the week, Pam. Can't they go someplace else? They're here day and night. Don't other parents have porches? Can't these kids go swimming or something?"

"They go swimming whenever a mother has a car to take them. And once in a while they go to Ellie's house. But Ellie's front porch is too small."

"What about Mary Ryan's? They have a big one—bigger than ours," George continued.

"The neighbors complained. Mary's folks can't antagonize them."

"What's the matter with our neighbors? Are they deaf?"

"With Mrs. Elliot working all day it's not so bad. If she glares in the evening I just go out and start telling her the neighborhood news and she gets over it.

"And Grandma Orrin says she turns off her hearing aid when it gets too noisy on her side."

"Well, I don't have one to turn off," commented George, moving to get up, "and I'm——"

Squeals and shrieks rose from the front yard. George headed for the door and Pam followed. The lawn was a squirming mass of wrestling boys and cheering girls.

Betsy yelled an explanation. "Jack and Gary have a bet on, Daddy." The rest was lost in hubbub.

SUDDENLY it was over and the perspiring boys got up; chunks of sod dotted the yard.

"That does it!" George headed for the porch.

"Golly, look what we did to the lawn," said Gary, picking up several pieces of sod and trying to fit them into the holes. "It's all dug up."

"Yeah." Jack hitched up his pants and smoothed back his hair. "Guess we should have stayed on the sidewalk."

"Oh, don't worry about it," came Betsy's voice. "Daddy's an absolute lamb about things like that."

"I'm——," George began. But he stopped as Pam dug her elbow into his ribs. She turned to the boys: "That exercise must have made you thirsty. Betsy, why don't you make a pitcher of lemonade and bring it out here on the porch?"

"Gosh, that'll be swell, Mrs. Brown," piped the girls in a chorus.

Pam looked around. "There aren't so many boys around here lately. Are you girls scaring them off?"

"Naw," Jack volunteered. "When the Ryans told us we couldn't come around so often, some of the boys got touchy. They said if people don't want them around they can find better things to do."

Pam slipped her arm through George's and piloted him down the steps. "It's a little cooler," she suggested. "Let's stroll."

"Think you're smart, don't you?" blustered George as they walked away. "But I'm going to tell them, Pam. I really am! The Ryans have the right idea. Parents have some rights. As soon as the Ryans told them off, the boys found other places to go. They shouldn't be just sitting around here all day, anyway."

"They're at the difficult in-between age, George. They're too old to play children's games and too young to be able to find summer jobs or drive cars."

"Thank heaven for that much!"

"Yes, I suppose we have that worry coming," Pam admitted.

George was not giving in: "But we don't have to put up with this. If they're still there when we get back I'm going to tell them. And that's final!"

Pam side-stepped. "Let's walk over to Stumble Inn and have a soda."

When they reached home the kids were gone. Betsy was hanging up the phone, her face stark. George didn't notice. He said, "You should be in bed, Hon."

Betsy's head dropped on the phone stand and she sobbed.

"Bets, what's up?" George pulled her to her feet and cradled her head against his shoulder. It took Betsy a few minutes to stop. Finally she raised her head. "Those boys, Daddy. They were caught by the police tonight—stealing things out of cars at the park."

"Not the boys who were here!" Pam exclaimed. There was a note of anxiety in her voice.

"No, the ones that weren't here—Terry and Mike and Johnny. They belong to our crowd, but they don't come around any more." And her tears flowed again.

"Maybe the police won't be too hard on them," Pam suggested, trying to be optimistic.

"We told them last week they were getting too smart." Betsy blew her nose.

"Last week?" Pam and George exchanged glances.

"Yes, they went up in the Mayfair section where there aren't any cops around and broke street lights and fences."

"Weren't they caught?"

"No, and they bragged about it."

"What gets into these crazy kids?" demanded George.

"They're not crazy, Daddy. They're just like the rest of us—bored and looking for kicks."

"And that's what they need—right in the seat of their pants!" George meant it.

THERE was a minute of silence. Then Pam said, "Let's go up to bed, Bets. I'll go up with you."

When Pam returned 15 minutes later, George was standing on the front walk. She joined him. The night felt cool after the stored-up heat of the house. Pam took a deep breath and looked at George.

"Did you hear what Betsy said, George? Looking for kicks. Bored—at their age! It's frightening."

George didn't answer. He was staring at the house and pulling his lip. Then he walked across the lawn and partway up the drive, deep in thought.

"George, didn't you hear me?" Pam called.

"Sure. Kids need more to do. Parents'll have to help." At the corner of the house, he turned abruptly and took three measured strides toward the driveway.

"George, what in the world?"

"We have a good nine or ten feet here, Pam. If we opened up this end of the porch, why couldn't we build an addition around this corner? And we could go back as far as we want. It would make a whopping big porch."

Pam stared while she took in his meaning. Then she slipped her arm through his and squeezed happily. "George, that's a wonderful idea. Those boys must know how to handle a hammer and saw."

George grinned. "Thank the Lord it's on Grandma Orrin's side."

Turned down? Don't worry:

Some College Wants You!

Vacancies for '59 graduates still exist—but time is growing short!

By WILLIAM E. CLARK

Associate Director, General Conference Commission on Christian Higher Education

HAS YOUR favorite college rned you down for entrance this ıtumn? Cheer up! Although you've eard often that colleges are over-owded, even at this late date a ımber of first-rate institutions have ɔenings. True, many of the main lleges and universities are filled capacity and are swamped with ɔplicants, even for far into the ture. This is especially true among e big-name prestige schools on the orth Atlantic and Pacific coasts.

But there are good schools in all arts of the U.S. Scattered through e nation's 1,937 colleges are ex-ected to be several hundred that ill have vacancies this fall. A great any of these schools, both large and nall, have high academic standards, ıe traditions, beautiful campuses, ıd well-qualified instructors.

Among such excellent schools are e 132 Methodist-related institutions, hich include, among others, 74 nior colleges, 8 universities, and junior colleges, with endowments taling more than $400 million and aggregate plant value of $540 illion.

It will pay you to investigate; find ıt if one of these may not be exactly ıe school you are seeking. Costs nge between $600 and $2,000 a ear. Some have student bodies of ss than 200; others run into the ıousands. Do you like big-city sur-ɔundings? Some Methodist colleges are in our largest centers. Or do you prefer rural atmosphere? Plenty of these schools are in small towns. Each has something to offer the discriminating student.

Regardless of whether the college you hope to enter is Methodist related, there are a number of things you can do to help your chances of entry, even at this late date.

If you haven't heard from the school of your choice, write again. If your first application was turned down, ask the admissions officer if subsequent vacancies have occurred.

Actually, a qualified student has a good chance of being accepted up to early September. Educators estimate that one fifth of all places in college freshman classes go vacant every year—and a surprising number of these vacancies occur in good schools which were swamped with applications earlier.

How does his happen? In this way:

High-school graduates know about the heavy demands on college accommodations. Thousands of seniors, therefore, apply to as many as a dozen colleges each. The average applicant may be accepted by four or five colleges. Late in the summer, he chooses one; the others, still expecting him, have an unforeseen vacancy on their hands.

Our church, of course, wants to keep its college doors open to all capable students. We're expanding older schools to keep pace. And we're building new institutions, too. The newest, the Alaska Methodist University, will be open next year.

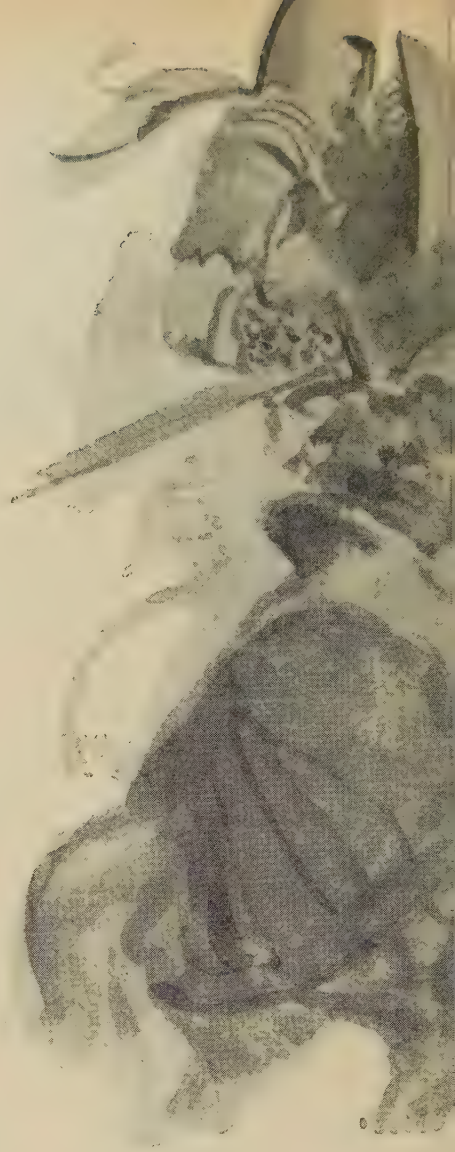
If you are a Methodist student interested in a Methodist-related college, you'll find your minister especially helpful. Talk to him about your problem. He usually can suggest an institution which will fit your individual record and aptitude. For literature on the many church-related schools in the U.S., write to: *The Division of Educational Institutions, Board of Education, The Methodist Church, P.O. Box 871, Nashville 2, Tenn.*

Then, if you can, visit the school of your choice. Walk over the campus. No doubt you'll find good libraries, adequate dormitory facilities, excellent laboratories. Talk to instructors, students, and business officers. Your choice of a college is one of the most important decisions you will ever be called upon to make.

Bear this in mind: There is still time, but it's getting shorter. Other high-school seniors, also turned down by the college they chose first, soon will be doing just as you are doing now. So don't wait too long.

Somewhere, perhaps close to your home, new friends, pleasant academic surroundings, and a good education await you. It's still true—there's a Methodist college for every qualified Methodist student!

Shining ARMOR



By CHANNING POLLOCK
Late playwright and author

Has the age of glamorous heroes passed? Or are there unsung Sir Lancelots among us today? Men like Fred hold the answers.

ONE WINTER I witnessed a typical theatrical success in New York. On her wedding night, the heroine saw someone she liked better than her husband, and went off with him. A very smart woman, that, witty and wise and so attractively worldly as to make us utterly ashamed of such oafish conduct as 25 years' continuance with the same helpmate.

A short time later, at a movie, my wife and I and 500 others stared wide-eyed at a dashing young gentleman who slept on satin pillows and left his business to be ruined while he went to Europe with a lady who thought life was just one wild party after another.

And a gosh-awful lot of us wished we might be like that. Maybe we couldn't manage the satin pillows, but the cynical attitude, the ha-ha at dull care and the decencies——well, that's pretty smart, even without satin!

Why doesn't somebody discover the glory of doing your job and the romance of loving your own wife?

Fred is a New York linen salesman. He has never earned more than a small salary, but on this he and Clara have bought their home in New Jersey and have sent two boys through college. When I met him one day on Fifth Avenue he was shabbily dressed in a shiny old suit of blue serge—and you know how blue serge can shine. I asked him why he couldn't treat himself a little better, now that the house was all paid for and both of the boys were doing well in their jobs.

"I'm carrying a lot of life insurance," Fred answered. "I've got to be awfully sure that Clara's all right when I'm gone."

He turned away, rather shamefacedly. A stray sunbeam fell across his shoulders and suddenly I saw, not shiny serge, but shining armor. Not Fifth Avenue, but Camelot, and a plumed knight with a sword at his side and his lady's colors worn across his coat of mail.

"What's the difference," I thought, "between that man and Lancelot? Those heroes of the lists fought 20 minutes for the women they loved and Fred has fought 40 years." There are millions of Freds all around us. Alexander's army marches into the subway every morning, gives battle and comes back at night to millions of castles, where some woman has kept the flag flying. That's why we continue to be a nation in spite of the

READER'S CHOICE

This month's *Reader's Choice* lauds the common people—whose stories are seldom written. It is reprinted, condensed, by permission of *Ladies' Home Journal* and *The Reader's Digest*. What's your favorite story or article? Send us complete information about when and where it appeared (tear sheets cannot be returned). If first to suggest it, and it is used, you'll receive $25.—*Eds.*

rafters, and the gunmen, and the ›ose ladies.

Shining armor!

The real romance and adventure re in every little flat and cottage, nd in every office and on every farm ı America. Times Square and Holly-vood continue committed to the kick f that moment in which somebody okes a pistol into somebody else's elt buckle, and somebody else es-apes by deftly tossing the contents f a cigarette paper in the gun toter's yes. But how many of us ever toted gun, or had one superimposed upon ur belt buckle?

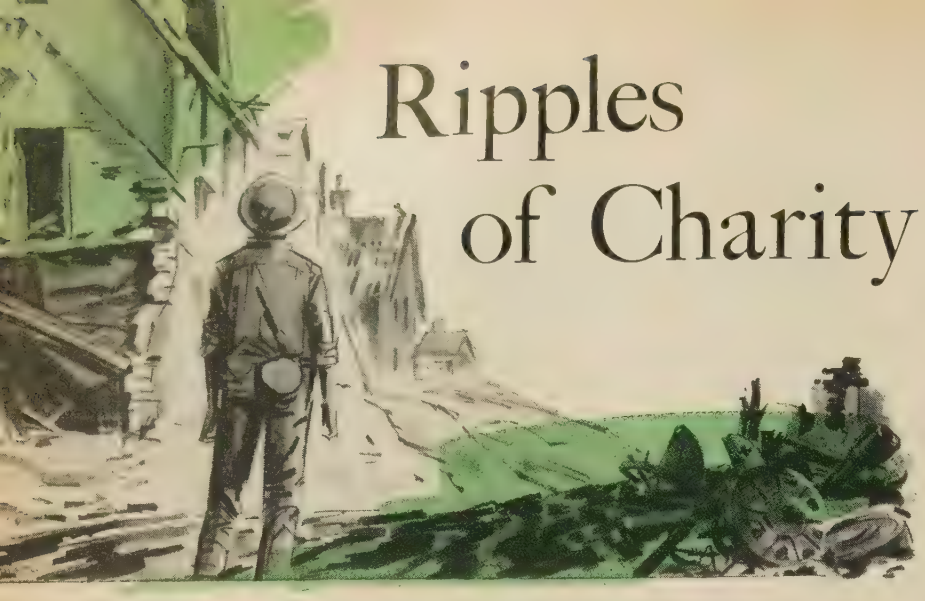
What happens to us is that we fall ı love, and marry, and plan for the aby, and sit holding his hot little and while trying to read the ıoughts of the doctor. That's true uspense. There is more honest-to-oodness drama in that dawn by the bedside than in whole life histories of those celluloid ladies who "played with passion and made men the dangerous toys of soul-searing ecstasy."

Heroism? Take all the gunmen out of the newspapers and still you'll read of 20 heroes a day, and there'll be 20,000 who never got into the newspapers—everyday men and women. And yet one third of the novels published, one half of the plays produced, and nearly all the motion pictures seem devoted to the glorification of crime and the gratification of sex.

Don't tell me there isn't material for fiction and drama in my kind of heroes. Most of the world's best literature deals with them and their stories. Dickens, Thackeray, Conrad and Thomas Hardy, Goethe, Balzac, Zola, Tolstoi, Dostoevski—the list is endless. Our own authors seem to have had a special flair for simple folk and simple lives—Hawthorne, Howells, O. Henry, Ellen Glasgow, Willa Cather, and the rest.

The other day, a girl's "love life" ended in violent death. "Opening her library," the newspapers report, "the detectives found it full of murder, mystery, and cheap love stories." Has anyone heard of a promiscuous girl whose heroine was the Lily Maid of Astolat, or a criminal whose hero was David Copperfield?

I hold no brief for a literature made up of prigs and ingénues, but there seems no better reason for a literature of gunmen and vamps. And even that isn't the major danger. The major danger is the inoculation of the idea that only the spectacular can be worth doing, and that only the sleek and the satin can be worth striving for, that heroism is a triumph of



Ripples of Charity

CHARITY, they say, begins at home. Maybe so, but it certainly doesn't end there. It's impossible to tell how far the ripples of a deed done in Christian brotherhood may reach. Take the case of the American families whose helping hands, extended to some Germans they had never seen, resulted in the sending of a new medical missionary to India. Sounds odd? Well, here's how it happened:

Back when the guns fell silent after World War II, and Nazi Germany lay in ashes, Karl Langner was released from the German Army's medical corps. During the war he had contracted tuberculosis. Returning home, he found his father —a Methodist minister—and his mother virtually starving. Food was almost unobtainable. The towns he loved were in rubble. As he looked about him, Karl's heart was filled with bitterness at the Americans and their allies who had gutted his homeland.

It was at this low point that an unexpected food parcel arrived from a family of total strangers in Buffalo, N.Y. To the Langners' surprise, similar parcels continued to arrive, month in and month out, until the local situation improved to the point where outside aid was no longer vital. Scores of their friends received similar help. The packages came from families participating in aid programs through two Protestant denominations in the U.S.—Methodist and Lutheran. It was then that Karl's hate first began to die.

Why, he asked himself, *did these people act like this?*

Eventually, Karl's health improved. He continued his medical studies, decided to give his life to the church as a medical missionary to India. But how could he go? Germany's economy was so prostrate that no funds could be sent abroad to support him or his work. He was on the verge of giving up when a friend suggested he ask The Methodist Church in America to help him.

Karl was skeptical. He thought of the bombed-out homes, the near-starvation, the devastation wrought by American forces during the war. How could those people help him, a man who had fought with all his strength against them?

It was then that he remembered the food parcels—and the unexpected show of Christian brotherhood they symbolized. So he decided to ask American Methodists for help.

How well they responded can best be seen in the fact that in 1953 Dr. Karl Langner, his wife, Eva, a physical therapist, and their young daughter, Yvonne, arrived in India to start work. The Langners at first carried on their badly needed program in their bungalow; now a hospital has been built at Buxar. So great is the demand for medical help that Dr. Langner once had to issue numbered cards for his patients to keep the line orderly—only to learn that black marketeers were selling stolen cards in the bazaar. Appointments to see him were made three weeks in advance.

The help this German doctor and his wife are giving to these impoverished Indians is beyond measure. And it has grown out of help given him by people who were once his enemies.

That's why I say you never know how far an act of charity, once started, will extend.

—HELEN C. ROCKEY

brawn and marksmanship, sophis
cation a flouting of all the sober
cencies, and success merely materi
istic acquirement.

Are we trying to wear that kind
tin foil?

Look at your salesgirl and stend
rapher, your soda jerk. Does she wa
to be a Florence Nightingale, or
an Emerson? Not on your pluck
eyebrow, or your patent-leather ha
Valhalla for him is a Park Aven
flat with modernistic furniture and
valet showing in the ladies. A
achievement for her is a surfboa
and a half-piece bathing suit, and t
millionaires biting their lips at t
yacht's electric-lighted landing sta
and hating each other for her. The
"sophisticated" youngsters are telli
the world that sentiment is bun
that loyalty and nobility and idealis
and self-sacrifice are applesauce; th
love is ludicrous unless it is illicit.

Fortunately for us, we shall nev
believe it. Sentiment and nobility a
love are immortal. That may
hokum, but it's true. Tenderness a
loyalty, and patience, and self-sac
fice, and devotion to duty—these a
life's natural aspirations. The Fre
are all around us. Thousands of 'e
go to work every morning; to the
the whistle of the 8:20 train is
really a whistle. It's a trumpet, calli
them to battle.

The trouble is that so few of o
writers and publishers and produce
know shining armor when they s
it. Most of them spend their liv
within a mile or two of Times Squa
and, to them, all the rest of Ameri
is terra incognita. They never me
the Middle Western farmer who
own family doesn't know that an i
curable malady has doomed him
death and who, with set teeth,
trying to leave the land paid f
when he goes; or the small-tov
bank clerk who doesn't falsify boo
or attempt a killing on Wall Stre
but plods on, year after year, payi
for the art education of a daughter.

It's the wood haulers and the r
splitters who matter, and we shall
no worse off for a return to t
knowledge that they are the weare
of shining armor—"the little m
fighting behind, who win wars."

A literature that makes their e
ample glamorous is the literature th
makes men and women fine—a
nations great.

Madam Russell Methodist Church:
A lasting tribute to a pioneer Virginian.

ler shining faith helped inspire
early Methodism's westward surge.

Madam Russell

ELIZABETH HENRY RUSSELL could easily have ent her life in the indolent ease of early Virginia ciety. Instead, she chose the rigors of the frontier. And ere, where southwestern Virginia's picturesque ridge d valley region overlaps into eastern Tennessee, she as converted to Methodism—the first Methodist con- rt in Holston Conference territory. The time was May, 88; the scene, the Keywood Conference, first Method- conference held west of the Appalachians. From then ntil her death in 1825, this keen-minded younger sister Patrick Henry, famed for his "give me liberty or give e death" oration and whose speaking prowess she ared, helped guide Methodism's expansion westward er the mountains. Today she is revered as the mother Methodism in tradition-rich Holston Conference.

Mrs. Russell was a striking woman, tall, with intense ay-blue eyes, and an even more intense religious con- ction. She and her husband, Gen. William Russell, ere leading citizens in the frontier settlement of Salt- lle, Va., where they built a four-room log house in 88. Like most frontier women, she dressed simply, at mes wearing a man's hat and coat for riding horseback he never owned a buggy). The Henry voice matched e Henry vitality; it is said that she and her sister could nverse from their doorsteps nearly a mile apart.

From the time she and her husband put up Bishop rancis Asbury after the Keywood Conference, her home as a haven for travel-worn Methodist circuit riders nd journeying preachers of all denominations. Frequent- these guests left with a clean suit of clothes, a fresh horse, and—when needed—money for food and lodging.

Among visitors in 1808 was presidential candidate James Madison; Mrs. Russell, as was her custom, knelt to pray with her guest. Years later, Madison recalled: "I have heard all the first orators of America, but I never heard any eloquence as great as that prayer of Mrs. Russell."

Even long after her husband's death, when she moved to a smaller log house near Chilhowie, Mrs. Russell kept one room as a "prophet's chamber" for visiting pastors. And in her sitting room she kept a movable pulpit for their use when a congregation could be assembled.

Friends, wanting to show their esteem for this remarkable woman, drew upon a French title reserved for ladies of high station, "Madame." So she became, to all who knew her, Madame—later Anglicized to Madam—Russell. Today this name is perpetuated in Saltville's unique Madam Russell Methodist Church, built beside her log home before it was razed in 1908.

Actually, this is not the first church to honor her name. In 1824 she erected a meetinghouse in Saltville; it was called, in her honor, Elizabeth Chapel.

In a letter to the Rev. George Ekin, who conducted the dedication service at that early church, her grandson spoke for the many whose spiritual lives were enriched by having known Elizabeth Henry Russell: It did not seem inappropriate, he wrote, to name a Methodist church for one "who was so eminent an example of Christian piety, whose home was a church, and whose life was a worship."

Hamburgers and candlelight on guest night may

Help Your Children Make Friends

By MARY H. DeLAPP

A Together in the Home feature

WHEN my professor-husband accepted a position at the University of Colorado, we moved from a five-acre tract in a rural community to Boulder. Our two children were as excited as though the pleasant little mountain city of 25,000 were the world's greatest metropolis.

"Will it have subway trains?" I heard five-year-old John ask his sister, Ann, one day before the move.

"No, not subways," Ann answered from the superior knowledge of a seven-year-old. "But it will have mountains."

Both children discussed the move with the dog, cat, and chickens, their chief playmates. Both knew they were going to miss their animal friends. But they were looking forward confidently to having children to play with in Boulder.

Not long after the flurry of moving was over, however, I came upon Ann sitting disconsolately on the front steps. "Mother," she asked slowly, "how do we make friends with other children?"

I looked up and down our street. We had moved into a new neighborhood where the houses were packed closely together. In our block alone, there were six homes. But though our new neighbors were just a few feet away on either side, our son and daughter didn't know a child in town.

It wasn't long, of course, before they met other youngsters in the neighborhood. Public school for Ann and Sunday school for both provided other opportunities. But they soon discovered that meeting other children didn't automatically mean they had made friends.

As parents, we wanted to help some of these budding friendships along. We decided that on Friday nights each of the children could invite one guest for dinner. That was nine years ago. Their circle of friends has widened year by year, but Friday night is still guest night.

The standard guest-night menu consists of hamburgers, potato chips, pickles, milk, and lots of ice cream. In the beginning I asked the children for other ideas, but the only variation they or their friends came up with was the suggestion that we might have "French fries instead of potato chips sometimes."

Simple though the menu may be, we use our best dishes and silver, and have candles on the table. My husband and I believe our children's guests should have the same courtesies we extend to our own.

At candlelighting time we say grace. This, we've found, creates a special closeness and warmth which is particularly helpful when a new guest may not yet feel entirely at home with us.

If we know one of the children's guests is used to saying grace at home, we ask him to say it for our meal. Otherwise, we ask Ann or John, or all say grace together.

Youngsters have brought many graces to our table. One of th favorites (No. 563 in *The Methodi Hymnal*) is attributed by som authorities to John Wesley:

Be present at our table, Lord;
Be here and everywhere adored
Thy creatures bless; and grant th
we
May feast in paradise with the

Another is *The Hampton Grac* which can be found in many book including *Children's Prayers f Every Day* by Jessie Eleanor Moo (Abingdon Press, $1):

God is great and God is good
And we thank him for this foo
By his hand must all be fed;
Give us, Lord, our daily bread.

Children, we have learned, usual are more manner-conscious whe visiting than at home. We've learne too, that food tastes much better awa from home; a child who woul spurn a dish his mother prepare will eat it enthusiastically when he a guest.

To give our children's friends feeling of being familiar with us ar our home, John and Ann take eac one on a tour of the house on th first visit. Every home has somethin special; with us, it's a grandfath clock that really runs. More, it w made by the children's father whe he was in high school. Our gues usually spend quite a bit of tim before this clock. And these "perso ally conducted tours" have taug our children to take pride in the home, too.

High spot of the see-our-home tour comes when guests are shown the grandfather's clock made by the children's dad in school.

One of the favorite after-dinner diversions is to spread an old blanket on the living-room floor, put a candle in a pan and set it in the middle of the blanket, then pretend we're sitting around a campfire. Our young cowpunchers invariably think of a song or two, and they've never tired of the idea. We only play it, however, when my husband and I are in the room. And we make sure that the pan is big enough that the candle can't fall onto the blanket or drip hot grease on it.

Occasionally Ann or John have asked, "Mom, whom should I invite this week?" I always try to suggest several names, leaving the final choice to the child. Parents are human; we have our favorites among our children's friends, but these aren't always the youngsters' favorites. My husband and I have tried to guide Ann and John in their selection of friends, but we have tried never to dictate. Seeing some of their friends in their own home, and with their own family, has been pretty revealing to both our children—and has been our most effective form of guidance.

Now that our youngsters are in their teens, and their guests are usually overnighters, we've had to make a change in the ground rules. John and Ann must take turns having guests.

Although guest night was planned originally for the children's benefit, it has had unexpected dividends for my husband and me. Our children's friends have given us many useful tips on how their families have solved such universal problems as allowances, homework, and bedtime. We've gained a liberal education in other important things, too. For instance, I now know how to pick up a snake so it won't squirm; I know what snakes eat, and how to feed them when they refuse food. Anyone who has a son will know that this is not mere academic information.

Guest night has helped John and Ann make friends faster than they could have otherwise. It has given our children more poise with strangers, more pride in their home. It has given them a chance to develop the basic skills of hospitality. And it looks as though guest night will remain an institution in our family as long as Ann and John are at home.

I wouldn't be surprised, in fact, if my husband and I don't continue to invite young Friday-night guests after our own children are grown. Then we can continue our education —and keep young ourselves.

The MacDONALD Boys

By FRANK CAMERON

With baseball, barbecues, riding, fishing—and lots of love—Ed and Alice have reared "sons" by the platoon.

TO UNDERSTAND the MacDonald family of Paradise, Calif., it would help if you enjoyed catfishing at daybreak, playing spitball at noon, or barbecuing at midnight. It would be better if, while liking to laugh, you have had some intimacy with heartbreak. And it would be absolutely necessary that you love life itself in such varied forms and numbers as three horses, four pigs, four cows, a donkey named "Two-and-a-Half," a raccoon, dogs, chickens, cats, and ducks of unspecified count, 78 goats, 14 guinea pigs, 122 pigeons—and 45 sons.

There are those who have a different concept of the paradisiac life, but it is doubtful that either Edward or Alice MacDonald would want to change much in their 30-year epic of raising sons by the platoon. Although this brotherly congregation has usually been identified as the MacDonald boys, only three have been their own sons. Of the rest, one was legally adopted; for another the MacDonalds became legal guardians; the staggering remainder have been foster sons—but in name only, for the relationship has been far closer than the foster tie suggests.

To take just a simple illustration: Ed MacDonald, a reserved man of 60 with an unexpected antic humor, wears as his prize possession a watch inscribed, "From Danny—to the greatest inspiration in my life—My Dad." Danny came to the MacDonalds as a rebellious, elder-hating, 13-year-old delinquent. Yet after five years with them, Danny now proudly wears, in turn, the special badge of distinction reserved for those MacDonald boys who have remained with the family until they are 18—a ring set with a small diamond taken from a broach Alice MacDonald's mother gave her on her wedding day. Unlike Ed, 52-year-old Alice MacDonald is outgoing and hearty. Almost as tall as her six-foot husband, she gives the formidable impression of moving about under full-rigged sail.

If there are any tricks she has yet to learn about raising boys, these lie outside a code that has produced results. Never precisely defined, this formula is anchored at one end by strictness and at the other by unabashed love. In addition, she has an utter disregard for spurious dignity. Indeed, she once had occasion to wish she weren't quite so fond of horseplay. It was one day after lunch, when she and Ed had joined their then 10 sons in a free-for-all spitball battle. The noisy fray was at its height, the living room a mess, and a disheveled Alice hiding behind a chair, when a visiting social worker peeked in the open front door.

"Hey, Mom!" called one of the boys. "Hold your fire and look who's calling."

Not even by drawing herself up to full height could the panting symbol of motherhood quite command the situation. But fortunately the social worker was able to see beyond the disorder, a very adequate home for boy-raising.

Surrounded by two acres of land in the lovely Sierra foothills, the house of random rooms was originally just a good-sized cottage. Then one boy added a radio shack; later two more built a dormitory; a front porch and a patio were transformed into extra rooms. Outside, the big yard has provided space for a baseball diamond, basketball hoops, a barbecue pit, a duck pond, a corral and a bunkhouse-barn. But most of these accessories have disappeared as succeeding waves of boys have grown up and gone into the armed services (16 have joined the Marine Corps, a record that has brought the family an official citation) or married and established families of their own.

Indoors, the MacDonald home has a battered, much-lived-in look that indicates the process of attrition has

been terrific. In the last 10 years alone, the boys have reduced five chesterfields to tired and lumpy shadows of their former selves.

"Someday," says Alice MacDonald hopefully, "I want to own just one piece of furniture that we didn't get secondhand."

The economics of raising boys by the score—most of them come from broken homes and many have serious emotional problems—is anything but clear-cut. But either the country, or the MacDonalds, or sometimes the Lord, has provided ever since 1931. In that year, when the depression hit hard, Alice answered an ad in which a widowed mother offered $15 a month for a home for her teen-age boy—we'll call him Tim—while she worked. The MacDonalds got Tim and the first $15, but that was all. Even so, they kept Tim three years, and it was he who set an historic family precedent.

A slovenly youth at first, Tim changed his habits almost magically after he joined the Marine Corps Reserve, in which he trained one night a week. Quickly he learned to put away his clothes, change dirty socks for clean. So impressed was Alice, that when Tim wanted a special brass polish to use on his uniform, she gladly downgraded a Sunday dinner from stew to hash to squeeze the necessary 23 cents out of their meager depression budget. The sacrifice was not lost on Tim. Eventually he became the Marine Corps major that he is today and set a goal—brass-button bright—for the other MacDonald boys to follow.

Over the years the problem of counting dollars was no less troubling sometimes than that of keeping track of which son was which. There have, for example, been six Jims. Any current Jim becomes "This Jim," and a former Jim was "Jim-Two." But *the* Jim was "Big Jim," a handsome six-foot, four-inch Marine who was the MacDonalds' first-born.

Big Jim loved his family's spontaneous way of living and was always trying to help out. While working his way through college in nearby Chico, he bought all the boys monogrammed sweat shirts for the family ball team. Out of one summer's earnings, "knocking almonds" in the local nut groves, he gave his mother $25, saying, "The kids would like a donkey. See if you can get them one at the Chico auctions."

Breathlessly the boys listened as Alice MacDonald, pressured by a merciless competitor, upped her bids on the only donkey to $22.50. With only a $2.50 margin left, Ed observed, "If you can get her for $25, we'll call her 'Two-and-a-Half.' "

And so it was. Anxiously Alice went the limit, the bidding closed, and the boys joyfully took possession of the doleful Two-and-a-Half.

When Big Jim was still in high school, he came home one afternoon with Clancy, who thereafter remained distinct in Alice's mind as "The Boy Who Came to Dinner." Commenting after dinner that his mother was never home, Clancy asked, "Can't I live here?" He stayed that night—and when an investigation the next day revealed that the boy did indeed need a good home, he stayed on as one of the MacDonald boys.

But Clancy's acceptance into the family was no more casual than that of some of the other boys. There was Bud, for instance, a tall, undernourished lad in torn shirt who simply knocked on the door one day and asked if there was any work he could do. Instantly Alice's heart went out to him, and she thereafter kept him in mind as "The Drifter," though he remained steadfastly with them for four years—until his parents were released from a Japanese prison camp at the end of World War II.

One day, when there were already ten "sons" in the family, two

brothers, Danny and Vic, arrived in the charge of a probation officer. Stocky, dark-complexioned Danny was 13; Vic, blond and frail looking, was nine. The older boy, with his long "pachuco" haircut and leather jacket, was obviously his younger brother's idol and protector. "Don't cry," Alice heard him say as he put his arm around Vic. "I'll get you out of here just the way I did at all them other homes."

Danny and Vic suffered through the first day's routine in the MacDonald household with stiff reserve. That evening when Ed returned from his job at the match-company mill in Chico, they all sat down to a fried-chicken dinner, the traditional first-night meal for new boys. But if either Danny or Vic regarded this as anything special, neither gave any indication. And when they remained stoically unimpressed by the further welcoming treat of being taken to the movies that evening (MacDonald boys are admitted for half price) Alice and Ed braced themselves for squalls.

In the next two weeks, Vic showed signs of warming to the other boys, occasionally even followed their example of calling Alice "Mom." Danny, though, remained contemptuous of this exile to the sticks. He made it plain that it was corny to like raising pigeons, pulling taffy, or showing affection—except toward Vic. A boy nicknamed Easy made the mistake of asking Danny to join his 4-H Club.

"Man," asked Danny wearily, "how square can you get?"

IT WAS Ed MacDonald who wrought the first perceptible change in Danny, and it began one Saturday in spring when he said unexpectedly, "Danny, let's you and me go down to Butte Creek catfishing."

Surprisingly, Danny agreed. It isn't easy to say just how the man and the boy—the one reserved, the other arrogant—communicated that day or any day thereafter. But they did. Something in the day satisfied a need in Danny and on their return home he said wistfully, "No one ever took me fishing before." Then he added a word that, thus far in his stay with the MacDonalds, had been alien to him: "Thanks!"

That fishing trip marked the genesis of Danny, the outdoorsman. From fishing his enthusiasm spread to hunting. Ultimately, Danny's skill with rod and gun led him to try his hand at other things, including, to Alice's astonishment, the baking of cakes. His extravagant hairdo vanished and, far from being contemptuous of the sticks, he spoke openly of the day when he would make his home and rear a family in Paradise—a plan he still intends to carry out on receiving his discharge from the Marines. Small wonder Ed MacDonald is proud of the inscribed watch Danny sent him—especially since Danny had never before used the words with which he ended the inscription: "My Dad."

But the most memorable pleasures for the boys perhaps came out of events centering around the MacDonalds' menagerie. There was, for instance, the time Two-and-a-Half crashed into the septic tank, an epic event which occurred about 2 a.m. The noise awakened Danny, who found the donkey floundering chest deep in the malodorous tank. At the sight of Danny, Two-and-a-Half brayed his misery, sparking the goats into bleating, the dogs to barking, and bringing the rest of the family and the neighborhood to instant life. The more spectators gathered, the louder Two-and-a-Half brayed.

Someone offered to call the fire department but Ed was afraid the sirens might bring the other half of the town to witness this ridiculous plight of his family. Instead, he called the most powerful tow truck in the area and it—with chains, slings, and good, stout hemp—finally rescued Two-and-a-Half just before daybreak. Since the boy who failed to check the corral the previous evening was going to be stuck with the tow-truck bill, there was considerable anxiety until the bill came in. Fortunately, however, the tow-truck operator had a sense of humor which he neatly spelled out thus: "For services rendered: Two-and-a-Half."

Unfortunately, the march of progress caught up with Paradise a few years ago and zoned the MacDonald house into a kind of sterile respectability.

Though dogs are still allowed, all barnyard and other joyous animals became taboo. An era had end

Today, with the animals gone a only five foster boys still in re dence, both Ed and Alice find life little less hectic, and a lot less stim lating, for boys have been their c reer. The only help the MacDonal received has been $50 a month public funds for some of the boy plus medical and clothing assistanc Only once did they think seriously abandoning their career as fost parents—nine years ago, in 195 when a telegram arrived from Was ington. Big Jim lay dead, shot dow by the enemy in Korea. It was crushing blow. Big Jim was ever body's favorite; countless thin around the house were reminders his kindness. Worse, shortly befo the telegram arrived, he had writte home nostalgically:

"WHEN you wrote me about th kids and the wiener roast, it r minded me of the night when w burned the old tree up on Wagsta Road. You remember, don't you Now, think where all those kid are who took part in that party. A over the world in the far corners the earth, like me they dream their childhood—a thousand mem ories, and always a lump in the throat.

"But you know the story. It's bee going on for years. I, as a humbl and thankful son, try only to r member *you*. God created his highe work when he created the two pe ple who hold the world together— the mother who bears and the fathe who provides."

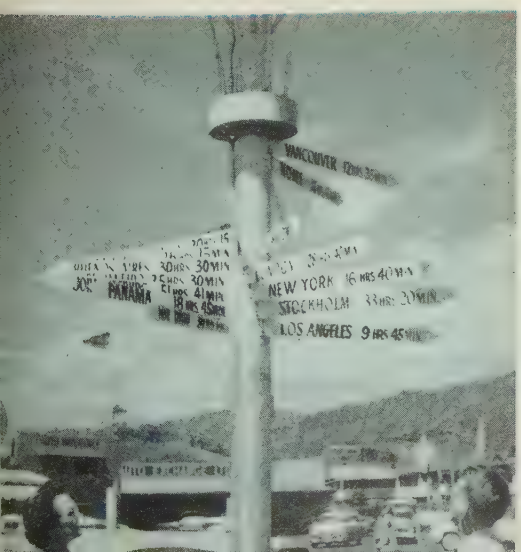
It took a long time, after th funeral, for the emotional balanc to right themselves. It seemed im possible that never again would Bi Jim burst in and, as always, aut matically bellow, "Where's Mom But now near the front door stand a framed picture of Big Jim und a lamp that burns all night, ever night. Alice keeps the lamp the for all the boys who have gone aw and might want to return. An whenever thoughts of Big Ji threaten to overwhelm her, Ed sa quietly:

"Remember, Mom, we've still g boys to look after. Jim said it righ They need us to hold their worl together."

This Honolulu crowd, celebrating statehood bill's passage, reflects islands' polyglot population.

Buddhists are gaining strength. But Protestants—
Methodists among them—are working to widen Christianity's

Beachhead in Hawaii



THE ISLANDS OF HAWAII are only a series of dots on the map of the vast Pacific, some 2,000 miles southwest of San Francisco. But they straddle the crossroads of world travel, lie athwart main currents of world history and politics. And here, in our 50th state, the religions and races of East and West have met at last in the friendly setting of a free democracy.

As a result, mainland Americans are looking at the islands today with new perspective Christians in general, Methodists in particular, know they must become better acquainted with the land and its people, must assess the work the Church is doing now in the light of heavier demands to come. Before statehood, Methodism had already won its beachhead, finding in Hawaii not only promise, but a challenge. Now Methodism in the islands is looking to the future with hope—and faith.

THE AIR IS BALMY, flowers bloom all year, and men are tempted to say this is the nearest thing to an earthly paradise since Eden. It is an intensely green land of sunshine and sudden shower, fern forests, waterfalls, and volcanic peaks, sometimes snowcapped. Time passes, not so much by the tick of the clock as by the long, even surge of a warm sea against coral beaches.

Yet, Hawaii is not complete. Our 50th state is still being created. Geologically, mighty forces are still at work in the hearts of fiery mountains. Politically, it hopes to demonstrate the American way of life at its best. Racially, it is truly one of the world's great melting pots. Spiritually, it has yet to decide whether it will become truly Christian as well as American. Hawaii is a paradise with problems.

The first inhabitants were Polynesians who came from Samoa and Tahiti in huge, canoelike boats about 500 A.D. In the century after Hawaii was discovered by Capt. James Cook in 1778, Western diseases and war reduced the population from 300,000 to 56,000. To establish his monarchy on the islands, King Kamehameha I fought other tribal chiefs, in the last great battle driving his enemies off a 2,000-foot cliff near what now is Honolulu.

Today, the 50th state is the home of American citizen representing scores of racial combinations. The islands hav been amalgamating races ever since Hawaiians refused t work on the sugar plantations. Laborers were importe from Japan, China, the Philippines, Korea, Portugal. Chri tian missionaries began work among this polyglot assembl bringing moral reforms, schools, and newspapers.

The first Methodist missionaries arrived in 1855, som 30-odd years after New England Congregationalists ha begun sowing the seeds of Christianity. Methodism's ear efforts were plagued by financial difficulties and the mi sion eventually was withdrawn for 25 years. Not until 188 when young Japanese Methodists in California became co cerned over the plight of their countrymen in the sug fields, did the present expanding program of the chur get under way.

Statehood now finds 4,500 Methodists in churches sca tered across the main islands. But more are being reache too—through institutes, work camps, Methodist Youth Fe lowships, and a Wesley Foundation program at the Un versity of Hawaii. At the university around 7,000 youn people are preparing themselves for leadership.

HOW HAWAIIAN METHODISM STANDS

There are 27 active Methodist churches in Hawaii. For visitors, here is a handy island-by-island list:

ISLAND OF KAUAI
Kapaia, near Lihue
Kaumakani Filipino, near Kekaha
Kekaha Community, Kekaha

ISLAND OF OAHU
Aiea Community, Aiea
Aldersgate, Honolulu
First Korean, Honolulu
First Methodist, Honolulu
Harris Memorial, Honolulu
Kahaluu Community, Kaneohe
Kahuku Community, Kahuku
Kailua Community, Kailua
Palolo Community, Honolulu
Parker Memorial, Kaneohe
Wahiawa Community, Wahiawa
Wahiawa Korean, Wahiawa
Waipahu Language, northwest of Honolulu
Wesley, Honolulu
Waianae Community, Waianae
Niu, east of Diamond Head
Sunset Beach, near Kahuku

ISLAND OF MAUI
Honolua, near Lahaina
Lahaina Community, Lahaina
Puukolii, near Lahaina

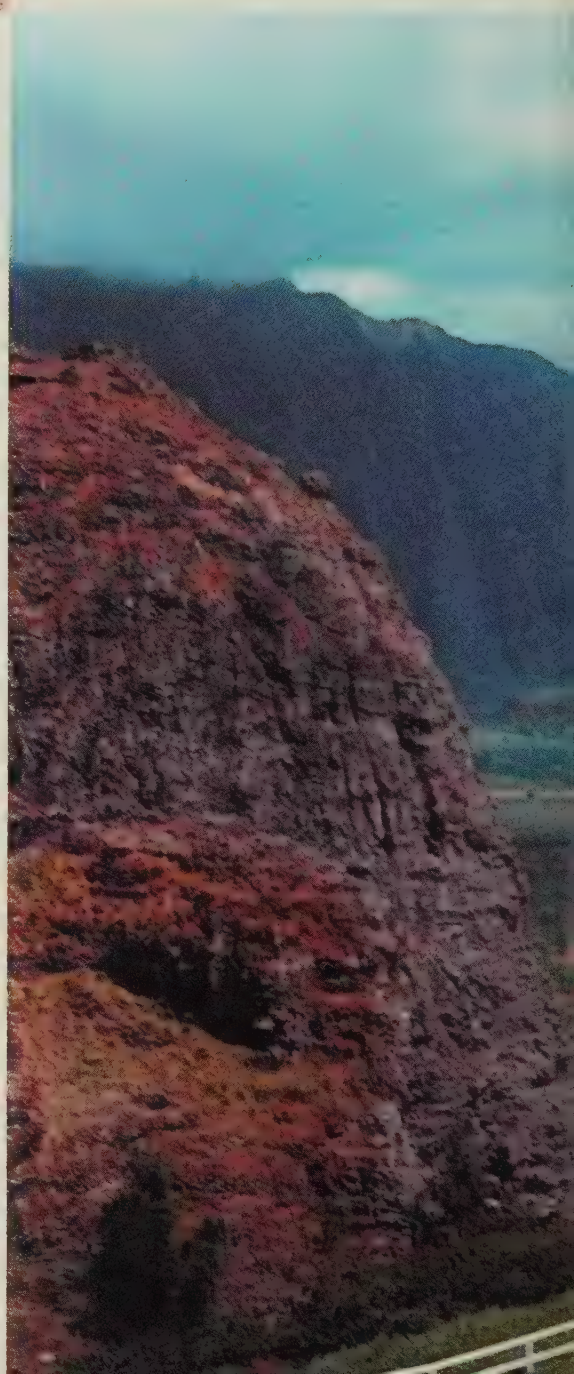
ISLAND OF HAWAII
Hilo Community, Hilo
Honokaa Community, Honokaa
Naalehu Community, Naalehu
Pahala Community, Pahala

From out of Hawaii's primitive past comes the traditional luau*—a feast fit for any king! The main dish is roast pig, cooked underground with hot stones. And always there's an abundance of fresh fruit.*

Regal splendor in the throne room of Iolani Palace, only actual royal palace in all 50 states, recalls mighty King Kamehameha I, founder of a kingdom that lasted for a century before annexation by the U.S. in 1898.

Vistas Unexcelled

OUR NEWEST state was born in volcanic violence, which helped forge its rugged mountains and deep, fertile valleys. Each year, so many thousands come to enjoy these picturesque vistas that tourism outranks all but the sugar and pineapple industries as a source of island income. As for the people, visitors find them friendly and easily persuaded to carry on their ancient traditions of feasting, dancing, and singing.



A volcano's molten heart paints eerie patterns in the night. Such surging power forged much of Hawaii's rugged scenery. Below, Nuuanu Valley, a favorite with beauty-seeking tourists.

Dolled up in their Sunday clothes on an Easter morning, these Methodist church-school boys and girls could be tots with Oriental backgrounds anywhere on the mainland. For them, a frolic after bright-colored eggs in green grass makes the day special—even if every day is like Easter in Hawaii!

Organized in 1896, Lahaina Methodist Church is old by island standards. Below: typical worshipers.

Christ—or Buddha?

ONCE almost 95 per cent Christian, Hawaii sa
a sharp upsurge of Buddhism after World War I
Young Buddhist associations have adopted many o
the methods of Protestant youth organizations
many Buddhist churches have become partly Wes
ernized. True, many Methodists are being recruite
from non-Christian homes—yet Buddhism, wit
some 160,000 followers, now makes up the island
largest single religious group.

George Hasegawa, a member of church building committee.

Mrs. Matsuko Harada, store proprietor and president of the Women's Society.

Sam Higuchi, a sugar-cane worker, is part of Hawaii's most important industr

Youth Looks to the Future

EXCEPT in some areas of Honolulu, juvenile delinquency is practically nonexistent in Hawaii. One reason is found in the strong family ties of most Oriental families; another in the program of religious education carried on by the Christian church on the five main islands.

Retired Bishop James C. Baker, founder of Methodism's world-wide Wesley Foundation movement, consecrates our university student center. He once served Hawaii—and was an early backer of statehood.

t the University of Hawaii, young people of non-Christian ackgrounds re-examine old beliefs in search of a faith to live by. rom among them will come many of the islands' leaders.

Volcanic rock and coral decorate the interior of Honolulu First Church's $250,000 sanctuary. This is part of a half-million dollar expansion program.

Methodism's newest is the Kailua Community Church, completed last year. But, says Dr. Harry Komuro, superintendent of Methodist work in Hawaii, many more churches still are needed.

Work camp: But it's not all toil...

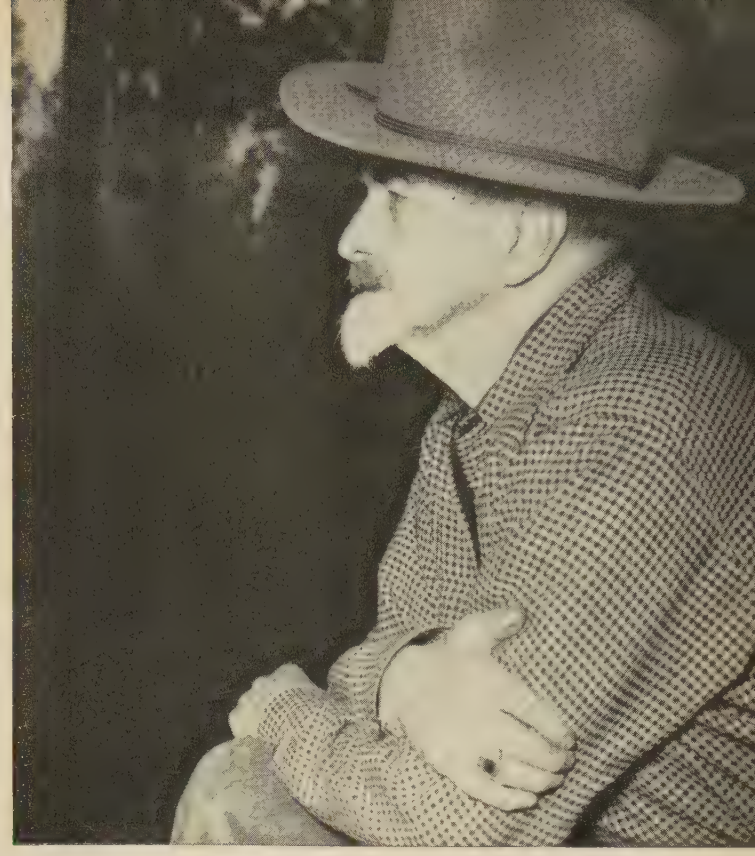
Yankees in Paradise

THE Polynesian Hawaiians, children of a gentle clime, were an easygoing, life-loving folk. By contrast, the first missionaries were practical, hard-working, reverent. The early Congregationalist arrivals were shocked by the hula marathons, which sometimes lasted more than a week. But, Kipling to the contrary, the twain did meet—and thousands in the islands today have changed their hula-hula god for the teachings of the Man from Nazareth.

...there's time for wholesome entertainment, too. Graceful Hawaiian girls enchant their mainland work-camp visitors with age-old hula. This traditional dance, semireligious in origin and far from the sensual offshoot performed at side-shows, uses fingers and hips to tell folk tales or describe islands' scenery.

And there's always ample time for reverent worship. Typically, when land-clearing labor (above) is over, these working visitors head for the surf, then pause in the evening silence to commune (right) with God.

His heart and pen sang the glories of God reflected in nature and her untamed creatures.



BADGER CLARK, 'Poet Lariat' of the West

By PAIGE CARLIN

YOU DON'T have to be a cowboy, or even a Westerner, to feel kinship with the poet who wrote *A Cowboy's Prayer* on pages 2-3. In this picture of a humble range rider offering his prayer in the "dim, quiet starlight on the plains" is a warm, universal appeal, typical of the gifted pen of Badger Clark.

I first met the West's "poet lariat" three summers ago. Admirers frequently visited the bachelor poet's rustic "Badger Hole" in South Dakota's Black Hills; I was one of a group of young Methodists who went there to hear him read his poetry and prose.

But even if I had never met him, I feel I still would have known him as well as my closest friends. For, as thousands more Americans are discovering every year, his poetry sings a rich biography of the man. It is strong poetry, robust and vigorous, reverent and clean. Its melodies linger many hours after the book has been reluctantly closed and put back on its shelf.

A Cowboy's Prayer is but one of many verses which inspired the American West to claim Badger Clark as its own. By popular agreement he was dubbed "the cowboy poet" after his first book was published in 1915. He became the "poet lariat" by official decree of Leslie Jensen, South Dakota's governor in 1937-38. Common usage eventually made the title "poet laureate."

It is no coincidence that a prayer has become Clark's most widely known work. His father, a Civil War veteran, was one of Dakota Territory's pioneer Methodist circuit riders, a founder of Dakota Wesleyan University, and, finally, superintendent of the Black Hills Methodist Mission. His parsonage was in the young gold town of Deadwood; Badger grew up against its backdrop —five churches to 26 saloons.

As a restless 20-year-old, Badger found one year of college enough. He spent six years adventuring, first in Cuba, then in Arizona's cattle country. It was while working on an Arizona ranch near Tombstone that he wrote his first poetry, in response to the beauty which surrounded him.

There, too, he started nurturing the beard and mustache which, along with high-topped boots and khaki riding breeches, were to become his permanent trademarks.

In 1910 he returned to his first love, the Black Hills, where he lived near his parents in Hot Springs about 15 years before building the picturesque mountain cabin where he spent his serene mature years.

In these years his love for the grandeur of the West flowed out of his pen in lyric lines of inspired poetry. It is impossible, by extracting a few lines, to more than hint at the variety of word pictures his pen painted. Nor can such excerpts reveal the bright thread of religious faith woven through his work. He saw the hand of God on mountain peak or grassy plain, in every creature moving in the evening stillness.

To him, no subject was too commonplace to leave his facile imagination untouched. A wisp of wood smoke, a slab of bacon, a larcenous pack rat, all became subjects of his verse. He sang of the buck he tracked up the wind and had "plain in sight" under his trigger. But, in a touching tribute to the beast's beauty, Clark wrote of him, "big eyes search the ground, black nose samples every breeze, your ears sift every sound"— all too much for the poet-hunter. "Smoked hog shall be my feast," he

decided, and the buck went off free.

The "lordly elk" was Romeo, "trim and trig and plump," whose "wild sweet bugling wakes the wood. He doesn't mean the half he says, but then what lover ever could?"

Brilliant wild flowers moved him to write:

"In June the tiger lilies burn
Upon our hills in scarlet bloom . . ."

Sunset Magazine published his:

"Big pines far up against the blue,
Always hobnobbing with the sky,
Patrician vegetables, you."

And *Scribner's* liked his description of a *Quaking Asp:*

"Dainty in her white and green,
Standing tall above the thicket,
With the manner of a queen,
And the gumption of a cricket."

Clark, of course, had his own favorites; one he often read for groups was *God Meets Me in the Mountains,* which first appeared in *Christian Century.* It includes:

"A mystic presence in the forest
often stays my feet—
No vision borrowed from a saint,
but awesomely my own.

"Up through the pine's red pillars
and across the snow and shale,
Where science and theology alike
are but a breath,
I follow marks that make the wisest
book an idle tale.
Why should I squint at faded print
to glimpse his time-worn traces?
God walks the lonely places yet,
where men first found his trail."

This bard of the woodlands sang, too, of his love for the West's less-populated communities. *Small Town,* first published in *The Rotarian,* put it this way:

" 'Twas always so; 'twill always be—
Small town, the great folks' starting
place,
A small-town boy in Galilee
Re-routed all the human race."

His own youth in gold-fevered Deadwood gave Clark a special insight into the struggles of the men and women who opened the West—an insight reflected in *Pioneers* in *Century Magazine:*

"A broken wagon wheel that rots
away beside the river,
A sunken grave that dimples on the
hill above the trail.
The wind sweeps, the larks call,
the prairie grasses quiver
And sing a wistful roving song of
hoof and wheel and sail. . . .

"Pioneers! pioneers! the quicksands
where you wallowed,
The rocky hills and thirsty plains—
they hardly won your head.
You snatched the thorny chance,
broke the trail that others followed
For sheer joy, for dear joy of
marching in the lead."

Naturally, Clark was pleased with the praise his poetry won. But he was not a man who longed for wide acclaim or heaped-up wealth. He was little concerned that his work was often used with neither gain nor credit to himself. He managed to live out his later years on an annual income of $500 to $700—"sufficient," he said, "for a bachelor in the backwoods."

When he died Sept. 26, 1957, his tangible estate was small. But far more than his small cabin and simple belongings, he left a poetic heritage rich in beauty and understanding—and hope.

Clark believed in America. His pride in its finest ideals is spelled out in *Lead, My America:*

"Lead, my America, daughter of
nations,
Destined to lead from the day of
your birth,
Fruit of the dreaming of all generations,
Sister in blood to the tribes of the
earth.

"Lead, my America, over new sod,
Breaking a trail toward the mountains of God."

When the "female scout" died, Badger Clark's preacher-father (fifth man from left) conducted her last rites. On-the-spot photo was made by a spanking-new 1903 camera.

How Calamity Jane Finally Got to Church

"CALAMITY JANE," Badger Clark once remarked, "possessed an ecclesiastical vocabulary which she used in an unecclesiastical way." As a boy in old Deadwood, he saw this Western character and heard countless stories of her versatility as a "lady bullwhacker," scout, and other things. Deadwood had a fondness for her, however, because she could mix tenderness with gruffness and once nursed smallpox victims in lonely cabins.

In 1903 she returned to Deadwood to die. A few old-timers called on the Rev. Charles Badger Clark, Sr., to ask if he would go to the city hall to "make just a few remarks" over her coffin. "Harrumph!" exclaimed the poet's father, "the city hall is no place for anybody to be buried from—not even a sinner like Calamity Jane. Bring her to the Methodist church and we'll give her a real funeral."

And that's how, finally, thanks to a minister who put compassion above formality, Calamity Jane—real name, Martha Jane Canary—got to church!

The funeral was one of the best-attended Deadwood had seen up to that time. One young girl at the graveside ceremony on Mt. Moriah had a brand-new box camera—and snapped the picture above. It shows Parson Clark, with black beard, intoning, "Dust to dust . . ."

Badger Clark often ruefully lamented the vagaries of circumstance. "My father's deeds of mercy are unnumbered," he said. "But such is the irony of human nature, he'll be remembered longest, I suppose, because he buried Calamity Jane!"

Cartoon by Charles M. Schulz

Teens Together

By RICHMOND BARBOUR

"As I stand here looking at the universe, somehow being recently appointed program chairman for the annual picnic no longer seems frightening!"

Q *I'm 13 and in junior high. I have been trying to go steady with a girl in my class. Three of us boys have fallen for her. She says she likes us all. She has dates with each one, but won't go steady. She refuses to get serious. Are all girls that fickle? —M.M.*

A She's not fickle, she's wise. It is better for people in their early teens not to go steady or get serious.

Q *I am a girl of 14. I have been going steady with a boy since I was 11. The boy is 16. We want to get married. My mother married when she was 15. She tells me it was a mistake. She says she will not let me marry until I'm 18. I love my boy! What can I do?—J.S.*

A Inquire about the marriages of teen-agers at school. Ask your counselor. You'll find that most kids who have married regret it. They miss the fun with their old gangs. They miss the excitement of dating. They resent the work they must do. Some of them pile up huge debts. They aren't ready for the emotional strains of parenthood. Don't repeat their mistake. Listen to your mother.

Q *We moved here recently. Since then my parents have started drinking. Dad's job seems to worry him. Mom says she's lonesome. They get drunk each weekend. When I complain they say what they do is none of my business. But it is, isn't it?—L.K.*

A Indeed it is. Probably their feelings of guilt make them resent your comments. Is there any way to get them to move back to your former home? Could your dad return to his old job? That might be the quickest solution. Would they be willing to talk about their problems with a guidance counselor? There are some good counselors on the staff of the Family Service Association in your city. Ask your grandparents to help. Try to get your parents to become active in church.

Q *Do other kids ever feel this way? When I am in a crowd I get a strange sensation, as though I was unreal. My feet feel as if I was walking about six inches above the floor. After a time my ears start ringing. My heart pounds and I just have to get out. I'm scared. What can I do?—P.J.*

A Yes, some people do have the same feelings. Ask your doctor to help you find a qualified clinical psychologist or a psychiatrist and have yourself studied.

Q *I am 14. The other kids call me a sissy because I am not an athlete. I play the piano. I have been a cheer leader. I've tried basketball and baseball, but didn't get on either team. Does that make me a sissy?—B.S.*

A No. Ignore their wisecracks.

Q *I am a Christian boy of 14. One of my friends gave me some pictures of undressed Hollywood models. They have an awful effect on me. I can't get them out of my mind. Do you think I am evil?—M.K.*

A No. You have strong reproductive instincts. They can become either good or bad. The pictures tend

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

It Happened to Jane: Family (+)

This takes us back to the era when financial giants were fighting for control of the railroads. Ernie Kovacs is cast as one; Doris Day plays a widow trying to make a living by shipping lobsters from Maine. As a result of careless handling, one lobster dies before delivery. Doris gets her friend, Jack Lemmon, to sue Kovacs. A bright, happy comedy.

Count Your Blessings: Adult (—)

During the London blitz, Deborah Kerr, British military aide, and Rossano Brazzi, a French officer, have a quick wedding and a three-day honeymoon. Then they don't see each other for nine years. By this time their little son has become his mother's pet and, when the family finally is reunited, is suspicious of his new rival. It's a thin story, fattened out by Deborah's objections to her husband's affairs with the glamorous creatures who flock around him because of his money and good looks. In a bit part, Maurice Chevalier tells her that Frenchmen will be French.

Compulsion: Adult (+)

This is a strong but unpleasant film based on the famous Leopold-Loeb murder case in Chicago. Orson Welles portrays Clarence Darrow, brought into the case after the two boys, Dean Stockwell and Bradford Dillman, have confessed. Darrow's motivation is to fight capital punishment and to show that the rich are as entitled to a fair trial as the poor he so frequently defended. Diane Varsi, a fellow student, says a good word for one of the boys during the trial and shows by her pity that she understands something of their twisted mentality.

Watusi: Family (+)

This sequel to *King Solomon's Mines* falls far short. George Montgomery is the son of the original hero; Taina Elg is the daughter of a missionary killed by natives, and David Farrar is the third member of the expedition. Eventually they find the diamonds in a cave guarded by a seething volcano.

Imitation of Life: Adult (+)

A popular Fannie Hurst novel is brought to the screen again in a plush production designed to wring tears from feminine audiences. Lana Turner, the mother of Sandra Dee, is more interested in a stage career than in remarrying and settling down. Juanita Moore, Lana's Negro maid and mother of Susan Kohner, believes it is wrong for Susan, who is white enough to "pass," to go with white boys. Susan runs away from home to live her own life. She ends up in a night-club chorus line and Juanita dies of a broken heart. From all this, Lana learns a mother should be a mother.

Alias Jesse James: Family (+)

This film is not Bob Hope's best, but it has some laughs and suspense. Bob, a cowardly insurance salesman, mistakenly sells Jesse James (Wendell Corey) a $100,000 policy with Rhonda Fleming as beneficiary. When the insurance manager learns the risk involved, he asks Bob to "unsell" the policy, which isn't easy. Corey decides to commit a fake suicide, using Bob Hope as the body, and collect from Rhonda. Bob kills off the entire gang.

The Wild and the Innocent: Adult (+) Youth (+)

A minor Western. Audie Murphy is sent to town to trade some furs. On the way he meets Sandra Dee, who wants a city job, so he takes her along. Gilbert Roland offers Sandra a place in the local dance hall. Audie falls for Joanne Dru, also of the dance hall. Later he discovers Sandra is his real love and rescues her from Roland.

to lead you in the wrong direction. Burn them. Keep busy doing interesting, worth-while things with good people. The disturbing mental images will fade into the background.

Q *I am 19 and a junior in college. During the holidays I married a boy who is a senior. We have a small apartment and both work part time. We get A grades. Everything would be rosy if my parents would stop complaining. They say students didn't marry while they were in college, so why should I? Will you tell them times have changed?—C.M.*

A There has been a change in college students' customs. Many of them now marry. They continue their education together. A few marriages go bad, but most turn out well.

Q *I am 13. I have many girl friends, but no boy friends. My father says I'm too young for dates and I agree. What can I do to be popular with boys in a year?—J.T.*

A You are a wise girl. Your chances for popularity will be increased if you do these things: (1) Keep active in clubs and groups where you will meet nice boys; MYF for example. (2) Be friendly. Practice the art of listening. Get boys to talk about themselves and their interests. Remember what they say. Refer back to it again. (3) Have the hairdo, and wear the styles of clothes, the nice popular kids in your neighborhood are wearing. (4) Learn the social skills important to your crowd—swimming, for example, if the gang swims frequently.

Q *Do Methodist families permit their sons or daughters to be intimate before marriage? I'm tentatively engaged. My fiancé doesn't belong to any church. But he says our Methodist church is the most liberal of all churches in this respect. Is that just a line?—V.T.*

A Probably. Neither the church nor the devout families in it condone premarital intimacy.

●

FOR EACH QUESTION *there's an answer. If you haven't found it, ask Dr. Barbour to help you. He can be reached by writing in care of* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*

I Helped Mend Broken Minds

y OPAL Y. PALMER

NORA, the shy one, sat beside me the darkened room. When the first ture flashed on the screen, the hand at sought mine was cold and mbling. Slowly, in a low voice, she gan to speak.

The pictures Nora had selected re those of dogs clipped from magines. As she continued to talk about avorite subject, she began to regain r composure. But her hand still itched mine for reassurance.

When the lights came on, a murur of approval spread across the om. Someone said:

"That was wonderful, Nora!"

The woman's eyes were bright and r worn face showed more animaon than I'd seen in months.

You see, Nora is a mental case—e of scores of troubled people who ve been helped back from apathy an awakening interest in the world ound them. The project that did it so simple and inexpensive that it uld be adopted with good results volunteer groups throughout the untry.

Looking around the room at Nora d the other patients that day, I called my first visit to Lincoln State ospital in Lincoln, Neb., in 1946. hen, as now, I found it difficult to lieve these people were mental ses. Outwardly, many resemble peoe you meet every day—and in many ays they are.

Twelve years ago, inmates of Lincln State Hospital just sat around in ards day in and day out. Things ave changed since then.

A mentally ill person is primarily a erson who has lost the way. He is oubled, obsessed with deep anxies, dreadful fears, and delusions. Vhen Nora first came to us she had ceded from life to the extent that e spent the days staring into space. ne worked only when encouraged a guiding hand. But Nora loved dogs—and it was through her interest in animals that we were able to help bring her back, part of the way at least, from the darkness that haunts troubled minds.

If you are a woman with time on your hands, you may be able to help someone like Nora. She need not be in a mental hospital. Perhaps she is in an old person's home or a hospital in your town. Such volunteers are taking an increasing interest in the work at Lincoln State Hospital. Many are professional women—musicians, artists, teachers. Others have no profession, but are willing to help overworked employees with any job available—reading, playing games, promoting flower clubs, teaching cooking, directing musicals, giving parties, making puppets.

One project is our Reading and Travel Club which grew out of a search for something to occupy the minds of our patients. Dr. F. L. Spradling, the superintendent, bought an opaque projector which flashes enlarged pictures and printing onto a screen. (You may be able to borrow or rent such a projector from your public library or school.) We set up a picture file and began encouraging patients to choose subjects for illustrated talks. Many were too shy to participate without encouragement and guidance.

"I can't read this before all those people," Mary said. So at first she showed her pictures to only two of us in the room. She became so interested in the enlarged pictures that she forgot her shyness and eventually narrated her story to 50 patients.

Month after month—first as a volunteer, later as an employee—I watched many patients being helped over the bridge to reality. Lucy collected cartoons and came up with a skillfully woven tale, *The Story of My Life*. Bill, who had worked in the oil fields, presented an educational talk on oil. Jim, a farmer, worked up a series on farm machinery, animals, 4-H clubs, and the life of farm children. Jake, an intellectual sort of fellow, compiled a unit on transportation.

It is interesting how a patient's favorite subject may reveal his state of mind. Susie, who was most melancholy, talked about storms, floods, fires, famines, wars, and other calamities. Mark, a "woman-hater," took advantage of his opportunity to get in gibes about "gold-digging women."

THOSE who benefit most, I believe, are parents who have been in the hospital for years and have practically lost identity. Such a person will become so institutionalized that he will lose interest in everything.

Your volunteer project could help someone win the fight back to reality. This happens when the patient begins to feel important again, when others listen to what he has to say and like what they hear.

Lucy, a woman with a nasty disposition and who had been un-co-operative for 25 years, illustrates this point. When she began to collect pictures she became so absorbed that she grew happy and lovable.

Volunteer lay people are learning about the world of the mentally ill. They find these people respond to kindness and consideration even more than so-called normal individuals. Because of this new attitude, many volunteers are working in mental hospitals and other institutions today, rendering important Christian service in a once-neglected realm.

Light Unto My Path

Eugene H. Bonham
Elmhurst, Ill.

WEEKLY MEDITATIONS BY MINISTERS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

AUGUST 2

"I had heard of thee by the hearing of the ear, but now my eye sees thee."—Job 42:5

A BELOVED minister fainted in the pulpit at a Sunday-morning service and was taken to the hospital before the eyes of his congregation. He was absent many weeks. With a great will to serve, he was finally able to resume his work. Thinking back over his illness, he said: "I cannot explain suffering—not the kind I have just passed through. But I do know I am closer to God now than I ever was before."

Our text represents the climax in the sufferings of Job and in his interpretation of them. He entered his trials equipped with a degree of faith in a righteous God of whom he had heard. But his acquaintance was not close enough to keep him from crying out in skepticism and pain. His pious friends gave the traditional answers which were supposed to satisfy the orthodox. They rebuked him for seeking to argue with God and for protesting that his torment was unmerited. Yet every complaint against the God-that-is-not can lead us to honor the God-who-is. The skeptic may find his way back to the father's arms before the elder brother who trusts his own piety and who gives the "religious" answer as it was given to him without ever accepting life's challenge to work out his own salvation.

A hearsay God can never sustain us. As Paul declares, "Faith comes from what is heard," indeed. However, when heard through a third person, we are persuaded but not fully buttressed in conviction. We need to know a voice speaking to us personally. We need to come into that direct relationship in which the visual sense merges into deeper spiritual perception. We cry out to know Him of whom we have heard.

And whether we shall find Him in a flash of light on some road to Damascus, or in a heart-warming experience at our Aldersgate, or in the course of church life and the inner quest, each of us can know Him of whom we have heard. Supremely, He comes to us through Jesus Christ.

Prayer: O God, our Father, prepare our eyes for the vision of thyself, quicken our hearing for the call of thy voice, open our hearts for the channeling of thy love, strengthen our hands for the doing of thy work, and make thyself to be known to us as the reality in which we live and move and have our existence. Amen.

—EUGENE H. BONHAM

AUGUST 9

Let not your heart envy sinners, but continue in the fear of the Lord all the day.—Proverbs 23:17

SOLOMON, in his collection of wise sayings in the book of Proverbs, illustrates the folly of evil and the wisdom of righteousness. The wise man will not only restrain himself from envy, but will seek to overcome evil with good. Envy is recognized as one of the most deadly of evils. The temptation to envy does not concern itself with evil alone, but may be felt in the presence of good men. Jealousy and envy belong to the same family of evils. Jealousy is often the forerunner of envy. Therefore, one may not only find himself envious of an evil man but he may also envy a good man.

King Saul's envy of David was not due to any evil in David. Saul was jealous of David because he saw in him superior qualities—qualities which he himself might have had but for his evil ways. Another illustration of this evil is seen in the attitude of the Sanhedrin toward Jesus. Their jealousy was aroused because of his manner of life and service. They would have gladly acclaimed him king if he had only resorted to the ways of the world rather than to the leadership of his heavenly father.

In contrast to the foolish ways of sin, Jesus illustrated the ways of wisdom in his dealings with evil. When he stood in the presence of a woman of the world whose garments had been touched by sin there was no envy, but tender compassion. His love reached out to those in sin and by his touch he was able to lift them out of their sin into fellowship with himself. As Solomon speaks of the fear of the Lord he, no doubt, has in mind an attitude of awe and reverence. Restraining himself from envy, he gives himself in awe and reverence to God.

Prayer: O Lord, have mercy upon us, thy children, who are called to live in the midst of a crooked and perverse world. We do not ask to be taken out of the world, but we pray for strength to live as thy children. Save us from jealousy and envy. Impart to us the spirit of compassion and concern for those in the grip of evil. In Christ's name we pray. Amen.

—GEORGE E. CLARY

AUGUST 16

The steadfast love of the Lord never ceases, his mercies never come to an end.—Lamentations 3:22

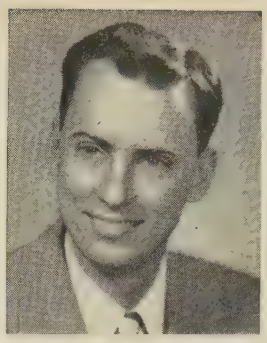
LONDON has four sludge ships. On every weekday tide two of them, loaded with 1,500 tons of sewage, go out the Thames to sea. About 15 miles offshore they jettison the cargo through open valves into the black deep—a spot where the water is unusually deep. For about 20 minutes a dark stain spreads in the ships' wake, but so wide is the ocean, so deep the water, and so cleansing the salt sea that samples of water taken within an hour prove to be completely harmless. This is a parable of the God "whose mercies never come to an end."

Absorption is always God's ultimate way of getting rid of evil. The ideal servant, described in Isaiah 53 and personified in Jesus, is "a man of sorrows, and acquainted with grief" because he is willing to accept even injustice without complaint, absorbing its evil so completely that it can spread no further.

eorge E. Clary
lanta, Ga.

Raymond E. Balcomb
Corvallis, Oreg.

Edwin Schell
Baltimore, Md.



George A. Parsons, Jr.
Doylestown, Ohio

A Filipino woman who had been gh in her nation's government was rtured because she would not col- borate with the Japanese con- uerors. She still remembers vividly e night her husband was taken vay. Months later she found out e had been beheaded. After the ar, again in governmental service, fell her duty to welcome visiting gnitaries of the World Health Or- nization. The hardest thing she er had to do, she said later, was to e gracious to the Japanese repre- ntatives. "But," she said, "I know e must not hate and that there is future in revenge." That's it! od's way, the only way, to get rid evil is to absorb it.

ayer: Our heavenly Father, swal- w up the littleness and bitterness our lives, giving us spirits that are st and generous that we may be ble so to absorb evil that nothing worthy of our calling as followers Jesus Christ may find lodging in ur hearts or utterance by our lips, rough the same Jesus Christ, our ord. Amen.

—RAYMOND E. BALCOMB

UGUST 23

"If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." —2 Chronicles 7:14

FINDING a high truck blocked by a low overpass, a boy sidled ver and asked casually:

"Why don't you let a little air out the tires?" They did—and the uck cleared. Jesus said, "To such elongs the kingdom . . . whoever oes not receive the kingdom of od like a child shall not enter it." Mark 10:14-15.)

The truck driver, his way blocked, oks up, reasons, struggles, but the olution is hidden save from the aze of a child.

Solomon is king, his people a nosen race, but he and they are bidden to learn humility against the day of tribulation. True humility is a bent of spirit. Martin Luther, aptly alluding to humility, long ago penned, "Did we in our own strength confide, our striving would be losing," and clinches his argument, "were not the right man on our side, the man of God's own choosing."

And knowledge, blessed assurance, that that right man is; that is God's precious answer when anyone turns childlike eyes to seek his face.

The chronicler reminds us that the Lord's house is God's own chosen place of grace. Here, to sinners, freely flow the blessed gifts. Here the spirit finds utterance to carry us victorious under, over, or around all obstacles.

Are your burdens piled so high you're stalled? Are you seeking a solution that is not apparent? Release can be yours as you worship in church today. Believe it! Take this verse and try it!

Prayer: O love that wilt not let us go, helper to thy children all, especially grant, we pray, that spirit of humility which thou, O Lord, findeth useful to the making of instruments of thy peace. Amen.

—EDWIN SCHELL

AUGUST 30

"Fear not, O land; be glad and rejoice, for the Lord has done great things!"—Joel 2:21

IN A FEW DAYS the U.S. will celebrate the 146th anniversary of the Battle of Lake Erie. Our flagship was quickly cut to pieces by Great Britain's warships. The battle was all but lost, yet Captain Perry would not give up; in the midst of enemy fire he took a few men and rowed over to the *Niagara,* bringing it into action.

In writing *Sail Ho* (Knopf, 1960), my father and I have Sailing Master Taylor turn to the captain's brother, who is raising the flag, "Don't Give Up the Ship." He says, "That brother of yours—he is some commander—he expects that little flag to make much magic. How can it overcome the British superiority of men and guns? Well, who knows? Maybe it will. Maybe it will."

Then Perry's British adversaries, *Detroit* and *Queen Charlotte,* ran afoul and became entangled. Captain Perry won the day—and the whole Northwest Territory was saved from becoming a part of Canada. He sent the famous message, "We have met the enemy and they are ours."

Perry was a religious man. His religion and patriotism can be summed up in the verse from Joel. He ever afterward contended that the prayers of his wife at home were as effective as his military maneuvers.

This verse from Joel is as American as the Gettysburg Address, for the Lord has done great things for our country: democracy, freedom, resources, opportunities unlimited. For these blessings I am thankful to God, their author.

Our struggles must be strewn with little acts of heroism even as the Battle of Lake Erie was strewn with heroes. Just as Perry raised a flag to signal action, you can lift the banner of the cross. Perry said that he would have moved from one ship to another until the day was won or he had lost the whole squadron. Jesus, in his ministry, moved from one cross to another. You can become a little savior by following Jesus' commission and moving from one day to another, one hope to another, in your spiritual squadron of faith, hope, and courage.

We do not need to fear; God has done great things and we can do great things for, through, and with him.

Prayer: Our Father, we are thankful for the heroes who founded our land upon religious faith. Help us to hold high the banner of the cross that it might be seen in our words and deeds. May we become heroes of little duties, that together we may stamp out fear and rely on the eternal promises. Amen.

—GEORGE A. PARSONS, JR.

one out of a sand trap in 1950's National Open. P.S.—He won!

Barnabas

Looks at New Books

HAVING to abandon ship in the midst of 1 million square miles of Antarctic pack ice would be hardship enough today, even with helicopters, radio, and other conveniences of modern polar exploration. Forty-five years ago, when Sir Ernest Shackleton and his crew of 28 had to make a way out by sledge and three small boats, it was sheer drama, unbelievable if not authenticated by diaries kept by some of the men.

ENDURANCE by **Alfred Lansing** (McGraw-Hill, $5) tells this story in tremendous fashion, beginning nine months before the *Endurance* sank and staying with Shackleton and his men until they finally reached human habitation six months after the sinking. I felt I was with them all the way.

The appearance of **Mel Allen**'s I TAKES HEART (Harper, $3.95) is a welcome as a grand-slam homer by the home team in the ninth inning. The theme of this book, written in collaboration with **Frank Graham, Jr.**, is "that extra something" in the clutch, factor which sets the truly great athlete apart from all others: Ben Hogan Clint Frank, Joe Louis, to name a few. The chapters devoted to Walter Johnson and Dizzy Dean alone are worth the price of the book.

Vance Packard's *The Hidden Persuaders* [June, 1957, page 59] burst upon the American public like a nuclear bomb, became a national best seller, and was translated into nine languages. Packard continues his rock 'em, sock 'em style of reporting in THE STATUS SEEKERS (David McKay $4.50).

This is his lively report on American classes and class lines, which he maintains are hardening into a status system that is the most important phenomenon of our times. Are you a Methodist? What make and year car do you drive? Do you eat soft bread or hard rolls? All these and everything else about you and your daily life betray your place in our social caste system, Packard says.

In reading this book, remember that its author is not a sociologist. But read it; it'll give you a new view of the world around you.

Jane Boyle Needham was a helpless polio victim in an iron lung when her husband told her he wanted a divorce. And, since it seemed evident she'd never again be out of the hospital, he said he'd naturally want custody of their three youngsters.

Did I say helpless? Jane not only got out of the hospital, she also convinced the judge she was entirely capable of running her home and bringing up her children from her iron lung and rocking bed. LOOKING UP (Putnam, $3.50) is her story as told to **Rosemary Taylor**. It's as gay and triumphant a saga of courage and faith as you'll ever find.

No use speculating on what might have been. But after several evenings of reading **Flavia Anderson**'s haunting biography of THE REBEL EMPRESS (Doubleday, $4.95) I can't help wondering what would have happened to China—and all of Asia—if the leader of the Taiping rebellion had found the Christian training he so eagerly sought.

Hung Huo-hsiu, born a peasant, was a man of intelligence and sensitivity

purred by mystical dreams and a opy of the Bible he read fervently, he ame to believe he was the younger rother of Jesus Christ and developed weird doctrine that made him one of ne most powerful and fanatical re-gious leaders of all time. The revolt e led raged from 1851 to 1865, took ne lives of 20 million people, and early put him on the throne of China. The author believes the uprising would ave succeeded had it not been for the ntervention of Western Christians, ppalled at his "heretical and blasphe-nous" version of their faith.

Thanks to **Nelson Beecher Keyes**' ivid text, more than 100 photos, and 0 new maps, the STORY OF THE BIBLE VORLD (C. S. Hammond, $5.95) is a ascinating book to read as well as a ichly rewarding reference source on the Holy Land in Bible times.

For what this same land looks like oday, you can turn to PICTORIAL PRO-ILE OF THE HOLY LAND by **J. E.** and **Carolyn F. Holley** (Revell, $5.95). Here are 248 camera views of the ountryside that cradled Christianity. t is unfortunate, though, that the rocess by which this book is printed loes not do justice to the photos.

It is as challenge, not catastrophe, hat brilliant English historian **Chris-opher Dawson** sees THE MOVEMENT OF WORLD REVOLUTION (Sheed & Ward, 3). What we are witnessing now in Africa and Asia, he says, is the spread f revolutionary currents that rose in Western Europe in the Reformation nd the Renaissance.

Because Western man came to these ontinents in the dual role of liberator nd exploiter, he now bears a double urden. But though the West is dis-rusted and resented by Africans and Asians, Dawson, a devout Catholic, efuses to believe Christianity is de-eated there.

Usually I keep my eyes from straying o previously published books; there sn't enough space to mention revised ditions. But I'd like to make an excep-ion for CHRIST AND THE FINE ARTS by **Cynthia Pearl Maus** (Harper, $5.95). The revised and enlarged edition of his fine anthology of art and literature elating to Christ contains much new naterial and has been produced by astly improved printing techniques. t'll be even more valuable both in the ome and in Christian-education work.

Supreme Court Justice **William O. Douglas** has contributed a biographical oreword and acted as editor for THE MIND AND FAITH OF A. POWELL DAVIES (Doubleday, $4.50). Ordained as a Methodist minister, Dr. Davies later ecame affiliated with the Unitarian novement and from 1944 until his leath in 1957 was pastor of one of its

ADVENTURE on the High Seas!

Prayers on the quarter-deck of the 20th-century Mayflower, *sailed from England to America by sea captain Alan Villiers.*

If you've ever dreamed of manning the wheel of a sailing ship, or striding an ocean liner's bridge, these books will hold special excitement for you:

Collision Course by ***Alvin Moscow*** *(Putnam, $4.50)*—graphic account of the sinking of the Italian luxury liner *Andrea Doria* after she was rammed by the *Stockholm*.

Sea Devil of the Confederacy by ***Edward Boykin*** *(Funk & Wagnalls, $4.95)*—rousing tale of John Newland Maffitt, who ran the raider *Florida* through the Mobile blockade.

The Life and Death of the Duchess by ***Pamela Eriksson*** *(Houghton Mifflin, $4)*—the life story of a square-rigger and the love story of her captain and his wife.

The Last Nine Days of the Bismarck by ***C. S. Forester*** *(Little, Brown, $3.50)*—a master storyteller relates the pursuit and sinking of World War II's most dangerous warship.

Fire at Sea: The Story of the Morro Castle by ***Thomas Gallagher*** *(Rinehart, $4)*—gripping documentary account of the liner's destruction off the New Jersey coast in 1934.

Tahiti Nui by ***Eric de Bisschop*** *(Mc Dowell, Obolensky, $5)*—perilous voyage on a raft from Tahiti to Chile in the author's effort to disprove the Kon-Tiki theory.

Give Me a Ship to Sail by ***Alan Villiers*** *(Scribner, $4.95)*—one of the last of the sailing-ship captains writes candidly and vividly about the ships he has commanded.

oldest churches—All Souls, in Washington, D.C. There he was the outspoken, goading conscience for his congregation and his country. Justice Douglas has selected the best of Dr. Davies' religious and secular writing for this book. It is an inspiring glimpse into the keen mind and courageous heart of this articulate spokesman and fighter for human dignity.

A pious Kentucky mother wanted her son to be a Methodist minister, I read in **Homer Croy**'s STAR MAKER (Duell, Sloan & Pierce, $3.95). What makes this unusual is that the son was David Wark Griffith who became the celebrated producer of 427 movies, including seven "greats." One was *Birth of a Nation*—and the most touching episode in this biography tells how Cora, Griffith's housekeeper, was so heartsick over its seeming calumny on her race that she changed her son's name. It had been David, honoring the producer.

Homer Croy is an old-time movie writer himself, so he lards this book with personal notes on Mary Pickford and other stars Griffith made famous. But it's rich in odd bits of forgotten human-interest facts, as well: *Item*—Griffith's father, a wounded Confederate colonel, led a successful charge with a commandeered horse and buggy!

The first time I drove in the mountains I was annoyed to hear the engine labor and see the temperature needle soaring. "We're on a perfectly level road," I fumed. "Look back," Mrs. Barnabas said. And sure enough, we'd been climbing, imperceptibly but steadily for a long time.

Harriet Harmon Dexter gives us a similarly enlightening look back and around us in WHAT'S RIGHT WITH RACE RELATIONS (Harper, $4). It's a valuable and heartening report.

Teen-agers' questions about sex are answered practically, sympathetically—and wisely in GOD, SEX & YOUTH by **William E. Hulme** (Prentice-Hall, $2.95). Dr. Hulme is a Lutheran clergyman and a professor of pastoral theology and pastoral counseling. He uses actual cases encountered in his years of counseling to lead young readers to an understanding of how the Christian view of sex can guide them in actions and attitudes.

Many a World War II veteran will recall the brown people and odd-looking atolls he found scattered across the vast Pacific with particular vividness when he reads PARADISE IN TRUST by **Robert Trumbull** (William Sloane, $3.50). This is an account of Micronesian affairs in the Trust Territory of the Pacific administered since 1946 by the United States.

Micronesia means "small islands." There are 2,141 of them in the Marshalls, Carolines, Marianas, Gilberts, and other groups spread across 3 million square miles of ocean. But their total land area amounts to only 687 square miles—a little over half the size of Rhode Island. A few more than 67,000 people inhabit these scattered platforms in the sea.

The people, although comparatively pleased with the U.S.' administration, see no moral justification for testing nuclear weapons in the Marshalls and resettling islanders. The question Trumbull was most often asked was, "Why doesn't the U.S. test the bombs in its own territory?"

The Elizabethans weren't given to writing down thoughts on life and death; they were robust, exuberant, sometimes violent people. But they did leave household accounts telling the price of such items as white herring, children's shoes, "a peach-coloured beaver hat trimmed with silver and lace."

It is from such sources that **Elizabeth Burton,** a Briton herself, has compiled the many-faceted picture of 16th-century English life she presents in THE PAGEANT OF ELIZABETHAN ENGLAND (Scribner, $3.95). Here we learn what people ate, how they gardened, what kind of furniture they had, and how they cured their illnesses —sometimes with "remedies" worse than the ailments.

It's a well-documented, detailed study, anything but dull.

The subtitle of WHAT DR. SPOCK DIDN'T TELL US (Simon and Schuster, $2.50) is: A SURVIVAL KIT FOR PARENTS.

In this sophisticated spoof of Spock,

Coming down with Geronimo's Bounce!

Louisville columnist **B. M. Atkinson, Jr.**, describes such weird and wonderful childhood afflictions as Traitor's Throat (what the baby has when he cries just loud enough to wake his father, but not enough to wake his mother), Bamboo Foot (a form of gigantism in which a child's feet outgrow a new pair of $10 shoes overnight), and other diseases in which "the child has the affliction but only parents suffer from it." They are made all the more real through the deft drawings by *New Yorker* cartoonist Whitney Darrow, Jr.

Reading KENT COOPER AND THE ASSOCIATED PRESS (Random House, $6) I've been reliving some of my own newspaper days. This, however, is not a nostalgic book. It is the fast-moving autobiography of KC, whose initiative became a symbol of a new era in the gathering and dissemination of news.

In America we take news for granted. Yet in darkened areas of the world there is a freedom about which men can only dream. For anybody wanting to know the how and why of 20th-century journalism, American style, Cooper's book is a must.

The reputation of Cuba's new leader for making long speeches is well documented by *Chicago Tribune* correspondent **Jules Dubois** in FIDEL CASTRO (Bobbs-Merrill, $5) the story of a man and a revolution.

Once at his own trial, Castro addressed himself to the people of Cuba in a blistering denunciation of the Batista regime. In this talkathon he defended, not his own life, but that of the movement then nearly six years from victory.

Covering those six years, Dubois outdoes some of the best adventure tales, with jet-age intrigue, betrayals and kidnapings, and, finally, victory over huge odds.

In the eyes of many critics, **W. Somerset Maugham** has never been a "great" writer. But for more than 60 years he has been spinning tales in which the characters have had particularly vivid humanity. These have taken the form of novels, short stories and plays.

Now, in POINTS OF VIEW (Doubleday, $4.50), which he says is his last book, Maugham turns essayist to discuss, among other things, the personalities of top writers as they were revealed in their works. And, just as in his stories, he brings these characters magically alive in 1959, too.

Bird watchers will find pure treasure in LIVING BIRDS OF THE WORLD by **E. Thomas Gilliard** (Doubleday, $12.50). This big, beautiful book doesn't attempt to describe all living species—of which, we learned, there are 8,600—but it is a remarkable survey that includes many rare birds and gives particular attention to birds of South America, about which little has been published.

The author, who is associate curator birds at the American Museum of atural History, keeps technical talk a minimum. Of the 400 excellent otographs in the book, 217 are in l color.

Robert Dahl lost his mind and ınd it again. But unlike many who me back from the nightmare world the mentally ill, he clearly recalls the ghtening months he spent in institu-ns and the steps he had to take in s slow return to normal. Consequent-his book, BREAKDOWN (Bobbs-Merrill, .95), is graphic, true, and an eloquent a for sympathy and understanding f those who are powerless to help emselves.

It's the best book of its kind I've er read.

Every Russian wants to be an egg-ad—they read books while walking ong, while crossing the street, stand-g in queues, and even in elevators, ys **Sally Belfrage** in A ROOM IN oscow (Reynal, $3.50). This is a eezy, sometimes unintentionally re-aling, book by the 21-year-old Ameri-n-born daughter of British liberals. lly went to the Moscow Youth Festi-l, visited China, and returned to ussia to live and work for five months. ıe got to know a great variety of ung Russians, in whose word por-aits we see Russian life reflected. Miss elfrage consciously avoids any ref-ence to Russian politics, scientific ad-nces, or foreign relations.

Former Democratic presidential ndidate **Adlai E. Stevenson** visited ussia and Siberia in 1958 and came ome to write FRIENDS AND ENEMIES Harper, $2.95). It's a concise and ely report by a prominent American ho received semiofficial privileges, en a visit with Russian Premier Ni-ta Khrushchev.

Eleven leading Moslem scholars from gypt, Turkey, Pakistan, Indonesia, nd China have contributed to ISLAM -THE STRAIGHT PATH (Ronald Press, 5). The result is an authentic picture the religious life of the contemporary Ioslem at home, at prayer, and in the osque.

This book, which gives full justice the veins of mysticism and rational hilosophy that run through the history Islam and live today, is the last of a ree-book series initiated by the Na-onal Council on Religion in Higher ducation. All three were edited by **enneth W. Morgan,** professor of eligion at Colgate University.

A bald and lofty-domed Texan amed **Walter Prescott Webb** was ected president last year of the erudite merican Historical Association—after 40 years of teaching. But he didn't have a degree at age 43. Why fellow historians honored him, why students at the University of Texas love him, is understandable on reading AN HONEST PREFACE (Houghton Mifflin, $3.75), as spunky a set of essays as I've seen between covers.

I didn't agree with all he says—and he roams the range from Coca-Cola to politics. But I was cheered by his cactus-fisted pokes at historians who scare readers away by dull writing.

"It so happens," he says, "that the vulgar public loves beauty, a well-turned phrase, a figure of speech which makes a pattern of truth stand out above a ruck of facts. This same public sees no reason why the true should not wear a garment as graceful as that which drapes its opposite."

Amen, Brother Walter Prescott Webb!

In this age of growing specialization it's reassuring to run into a generalist. Such a man is **Stuart Chase,** whom TOGETHER readers will remember for his stimulating *Are You Alive?* [October, 1958, page 18]. In SOME THINGS WORTH KNOWING (Harper, $3.95) Chase presents "one man's guide to the knowledge he believes the intelligent layman should have to meet the problems of the present and the future." It's a wide-ranging look into the mind of a versatile and lucid thinker.

Remember the old Epworth League, predecessor of MYF (Methodist Youth Fellowship)? I was reminded of it by Bishop **George Amos Miller**'s GROWING UP (Parthenon, $2), which recalls that in 1916 the League in California sent the then youthful Millers as its missionaries to Panama. The bishop, now in retirement, recalls interestingly his long and effective service in Central America, Mexico, Argentina, and Chile.

GROWING UP's a welcome addition to literature on Methodism in Spanish-speaking America. But why do authors neglect to index their treasures?

There's common sense in ADVENTURES IN PARENTHOOD by **W. Taliaferro Thompson** (John Knox Press, $2.50). I predict it's a book no parent will start and not finish. In a chapter called "How to Say 'No,'" parents are reminded to consider "both what you say and the way you say it." Say it lovingly, Dr. Thompson advises. The problems of discipline are given good coverage—and another significant chapter is "Fathers Are Parents, Too."

"If you adore her, you must adorn her. There lies the essence of a happy marriage."

Mrs. Barnabas often reads phrases aloud to me, but this one made me look up. Startled. My wife laughed and

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Browsing in Fiction

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BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

THE THREE BOOKS I want to mention this month represent, in a sense, the past, present, and future. One is a biblical romance, which certainly is in the past. Another has to do with a secret agent behind the Iron Curtain; that is the present. The third tells about a man seeking a meaning and a purpose for living and that is something for the future. Just so the pattern does not become too rigid, I shall reverse the order and look first at the book seeking a meaning for life which, in my opinion, is also the best one.

HENDERSON, THE RAIN KING, by Saul Bellow *(Viking, $4.50).*

A good many years ago when wandering around Europe by myself, I picked up a paper-covered novel by a French author. I cannot remember his name nor do I recall the title of the book although I am sure it was published in English. It had a strange, haunting quality that seemed to be partly fantasy and partly reality. I was never sure where one stopped and the other began. I thought of that book as I read *Henderson, the Rain King.*

It has to do with a rich and somewhat eccentric American who went to Africa and ended up as the head of a tribe in the interior. He achieved this position gradually by becoming first an official responsible for persuading the gods to make it rain. After the king was killed by a lion, the tribe insisted that the American should be the successor. The book seems to me to be full of hidden meanings and allegory. It is also full of humor and the kind of insight which makes the hero real. Without trying, it creates an atmosphere of longing and pity so that some parts of it are immensely moving. This one is certainly telling us about the contemporary spirit of searching for something. And let me close with the pastoral injunction that it will never be found, except in God.

THE SECRET WAYS, by Alistair MacLean *(Doubleday, $3.95).*

The paperbacks which deal with tough and lawless characters are to be found in every drugstore and airport. If you want to read the same kind of book in a hard cover by an author who can write, this one is for you. It has to do with a British undercover agent operating in a Balkan country run by the Russians. And it has to do with torture and a secret police even worse than the Russians'.

The hero and his friends are always getting captured, only to find that they are released by people secretly sympathetic with their cause. There are a few passages of preaching about the real nature of the conflict and why Russia acts the way she acts. But for the most part, it is action and a considerable amount of killing. I thought again as I read this book how life surrendered completely to violence becomes less than human and hence deadly dull. The essence of drama is, after all, conflict with spiritual implications. It is a little difficult to find these implications at times in this book, though I am sure the author expects us to be aware of them.

SOLOMON AND SHEBA, by Jay Williams *(Random House $3.95).*

This man has been wise enough to take a biblical theme not too well known and not too fully developed in the Bible. Everybody knows about Solomon and we have all heard of the Queen of Sheba. The biblical writers are brief and restrained in their treatment of the themes. Now Mr. Williams comes along and makes a full-length romance out of it, and I must say he does a pretty good job.

Solomon is a nice fellow and the Queen of Sheba is not a nice girl at the beginning, but she finally comes around in a satisfactory manner. Unlike the Duke of Windsor, Solomon does not give up the throne for the woman he loves, which was a fine thing so far as Israel was concerned.

I have the feeling that there is a good deal of authentic background material in this book, which helps a reader to appreciate the world of the Old Testament. Hollywood can make a real spectacular out of it.

handed me the book she was readi
It was **Anne Fogarty**'s WIFE DRE
ING (Messner, $3). I should have k
it, but I made the mistake of giving
back to her, and under its influen
she started giving away all her
clothes the next day. They were o
"things I haven't worn or fitted in
for years," she assured me, though t
process left an unexpected amount
room in the closet.

As a matter of fact, I approve
Miss Fogarty. She believes wom
should look like women; she breath
fire at the mention of see-throu
plastic raincoats, dirty white glov
pin curls worn to work, stockingle
legs in the city, and heavy perfum
With all this, I agree!

Jane Merchant needs no introdu
tion to TOGETHER readers; her poe
have appeared in five previous issu
IN GREEN PASTURES (Abingdon, $1.5
is a collection of her work which h
the 23rd Psalm as its theme. Each poe
is preceded by a Scripture verse a
followed by a prayer. The poems a
deeply religious and mirror univers
human traits. But, at least for o
reader, these Sunday poems don't ha
quite the spark of some of M
Merchant's everyday poetry.

The most interesting chapter in T
LITTLE WORLD OF LAOS by **Oden Mee**
er (Scribner, $4.50) is on Thailan
After many pages about the pago
country of Laos, a land that is steepe
in a "tranquility just this side of R
Van Winkle," Bangkok is as a burst
light on a dark day.

Meeker spent a year in Indochin
most of it in Vientiane, capital of Lao
as a dispenser of CARE packages. H
writes with a certain flair whic
partially offsets a drowsy pace.

No soothing and sweet-smellin
unguent is laid upon Uncle Sam's co
science by INDIANS AND OTHER AMER
CANS, jointly authored by **Harold**
Fey, editor of *The Christian Centur*
and **D'Arcy McNickle** (Harpe
$3.75). They probe America's attitud
and policies toward Indians fro
colonial days to our own, and the
scalpel is sharp. Perhaps too sharp—
least it appears that the authors car
no torch for Washington's curre
program to fit Indians into America
social and cultural patterns.

MAKING YOUR LIVING IS FUN (Lon
mans, Green, $4) is **Kate Aitke**
gently humorous story of how s
worked up to a radio and televisio
career, and subsequent membersh
on Canada's Board of Broadca
Governors. It won't throw you in
gales of laughter, but it's a solid enou
success story with a light touch.

—BARNAB

Today's cars lack personality, claim thousands of hobbyists. That's why they've touched off a big boom in ancient autos.

Ever Drive a Horseless Carriage?

Family conference: Robert Tapp and his five sons investigate a knock in their prize-winning 1908 Chalmers-Detroit.

CHANCES ARE, sometime this ummer you'll spot at least one 40 or 4-year-old car chugging down the ke. But before you howl, "Get a orse!" remember this: That antique robably is more valuable, and closer factory-fresh condition, than the eek hardtop you just admired.

This year, upwards of 30,000 mod- ns—teen-agers and octogenarians, hoolteachers and movie stars—will riding high over the spoke wheels Maxwells, Essexes, even steamers d electrics. These enthusiasts are embers of a mushrooming army of bbyists willing to go to nearly any treme, in terms of distance, money, d time, to track down the dis- rded remains of antique cars and store them to perfect running order d original appearance. They'll take e of these sprightly old-timers any y over your push-button chariot!

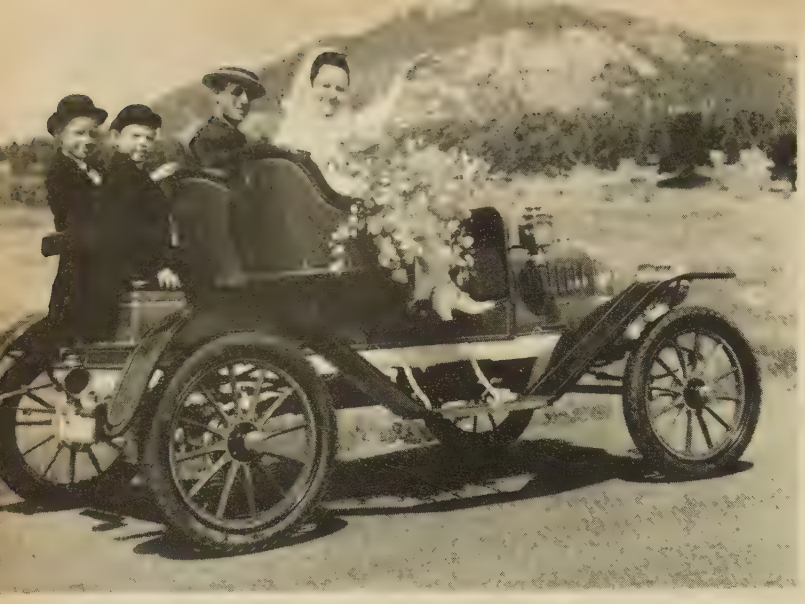
Reviving antique autos—usually defined as those made before 1930—was virtually unknown as a hobby before World War II, during which thousands of old heaps vanished in scrap-drive melting pots. Then, after the war, the boom began. Complete, well-preserved old cars were hard to find. So hobbyists began tearing down, cleaning, and rebuilding authentic antiques from little more than rusted metal or rotted wood.

Today, interest is hitting new highs. Forty or more clubs, from less than 100 to nearly 10,000 members each, are adding hundreds of new recruits every month. New clubs are springing up. Such activities as informal meetings, work parties, meets (usually line-ups for judging), and tours (caravan-style trips) are more numerous than ever.

Why does anyone spend a couple of years and hundreds of dollars reconditioning an ancient buggy that never ran like today's cars in the first place? There are as many reasons as people who do it. For some, tinkering with a long-dead engine until it catches at the first crank turn is a creative challenge—and pleasant relaxation. Others are fascinated by the nostalgic era these old cars represent. But all acknowledge one appeal, as summed up by an official of the 10,000-member Antique Automobile Club of America:

"We consider it a family affair. It's for Mom, Dad, the children, relatives, for the pet, and the neighbors. When Dad acquires an antique, the whole family pitches in to remove rust, scrape wood, shine brass. And when the job's done, there's fun to be had motoring together."

That's why John McNichol sold



Shades of 1910! Period costumes match John McNichol's Maxwell.

WHERE YOU CAN SEE HORSELESS CARRIAGES

Nothing tough about seeing ancient automobiles in action this year! They're rolling as never before. Clubs large and small are holding scores of events. Below we are listing a limited sampling, plus some of the 60 or more permanent exhibits open to the public. They make fine vacation stopovers!

11 Tours and Meets, July to October

JULY 24-26: International Tour, Model T Ford Club, Chicago-Holland, Mich., Milwaukee-Chicago—25-26: Bay Area Tour & Field Meet, Horseless Carriage Club, Pleasanton, Calif.—26: Dusters' Meet, Veteran Motor Car Club, Museum of Motoring Progress, Brookline, Mass. **AUGUST** 8-9: Chapter Meet, VMCC, Defiance, Ohio—14-15: Annual Trek, H.H. Franklin Club, Syracuse, N.Y.—16-21: Smoky Mountain CAR-avan, Classic Car Club, Harrisburg, Pa.-Asheville, N.C.—22: Antique Car Day, Illinois State Fair, Springfield. **SEPTEMBER** 5-7: Labor Day Tour, HCC, Boise-McCall, Idaho—12-20: Antique Auto Show, Eastern States Exposition, West Springfield, Mass.—13-18: Glidden Tour, Antique Auto Club, Cincinnati-Indianapolis-Ft. Wayne-Detroit. **OCTOBER** 10: Fall Meet, AAC, Hershey, Pa.

18 Permanent Exhibits of Old Autos

EAST: Museum of Motoring Progress, Brookline, Mass.—Long Island Auto Museum, Southampton—Hershey Museum, Hershey, Pa.—Smithsonian Institution, Washington, D.C.—Car & Carriage Caravan, Luray, Va.—Smoky Mountain Car Museum, Pigeon Forge, Tenn.—James Melton's Autorama, Hypoluxo, Fla. **MID-CONTINENT**: Henry Ford Museum, Dearborn, Mich.—Museum of Science and Industry, Chicago—Thompson Products Auto Album, Cleveland—Horseless Carriage Museum, Rapid City, S. Dak.—Pioneer Village, Minden, Nebr.—Shaw's Antique Car Barn, Hot Springs, Ark.—Auto Museum Southwest, Grand Prairie, Tex. **WEST**: Neiblings Auto Museum, Estes Park, Colo.—Los Angeles County Museum, Los Angeles—Pierce Miller Transportation Museum, Modesto, Calif.—Country Store AUTOrium, Yakima, Wash.

his first antique, a 1919 Ford roadste
when he realized it wasn't roomy
enough for his wife and two sons.
His next was a larger, 1911 Flander
touring car; subsequently he bought
a 1910 Maxwell (see photo, this
page). And Leo Hostetler, another
Methodist old-car enthusiast in Boise,
Idaho, reports that his wife has as-
sembled a large collection of early
20th-century touring garb since the
first began dressing in period cos-
tumes for their excursions.

Then, too, in a day when factories
spew out cars as basically alike as
the tuned horns under their hoods,
it's a thrill to have one that's differ-
ent. Early cars had personalities. And
so did the early manufacturers who,
for a few fitful years, turned out
their own individualized models
during what old-car fans call "The
Golden Age of the Automobile."

Each manufacturer had his own
idea of the ideal automobile. For a
while, steam, gasoline, and electric
models fought on almost equal terms
for supremacy. Sears Roebuck cast
its ballot for the gasoline car, and
from about 1908 till 1911 sold a
car by mail on a 10-day trial basis.
Also going strong in early days were
the Carter Twin Engine car, the
eight-wheeled Octoauto, and the In-
ternational Auto Buggy with high
carriage wheels and solid tires.

Yet of some 2,500 different makes
and models manufactured in this
country since the 1890s, the most
famous always will be Henry Ford's
homely Model T, which just marked
its 50th anniversary. More than 15
million were turned out in 19 years,
in 11 of which it was available "in
any color, so long as it's black."

There was a time when life seemed
to be a matter of the latest Ford
gags (Pat: "Have you heard the last
Ford joke?" Mike: "I hope so!").
Even the word "flivver," commonly
applied to the Model T, was a good-
natured gibe. Any old-car fan will
tell you it's a contraction of the
phrase, "good for the liver," with
which salesmen laughed off custom-
ers' questions about the Model T's
buggylike riding qualities and the
vibrations of its four-cylinder engine.
(Pat: "Does your Ford always make
that racket?" Mike: "Only when it's
running!")

Ingenious owners remodeled these
old Fords for use as tractors, buses,
snowmobiles; their engines powered
threshing machines, printing presses,
and sheep clippers. But first you had
to get them started—and that was

eat trick in cold and damp weather. Old-day autoists had to cope with ad roads (sometimes riding was moother in an adjacent field), reakdowns (with no road service), nd the elements (as late as 1919 nly 10 per cent of new cars were osed models). And police frequent- took a jaundiced view of the orseless carriage. Glidden Tours, or example, were started in 1905 to elp sell the U.S. public on the auto. n the first one, several drivers nar- owly escaped decapitation when awmen in at least one town strung opes across the road as the cars hugged into view!

Thousands of similar stories fill ne air today at the frequent gather- ngs of old-car hobbyists. Most en- husiasts belong to at least one of he major national organizations, uch as the Antique Automobile Club, the Horseless Carriage Club, he Veteran Motor Car Club, or the Model T Ford Club. Besides the vide range of activities at a local- hapter level, these clubs—and many thers more specialized—publish nagazines describing old cars and heir histories, offering tips on res- orations, and containing invaluable lassified-advertising pages, through vhich collectors can locate hard-to- ind parts and instruction manuals.

Authentic restoration may cost $1,000 or more, yet knowledgeable collectors frequently recover their in- vestment if they sell or trade. It all depends on the car; $1,000 spent on a beat-up steamer, electric, or heavy touring car of the pre-World War I era generally is money used wisely, since such cars are scarce and there- fore much wanted today. The same amount put into restoring a Model T, Dodge, or other popular car of the 1920s might not be recovered as readily, since a good many of these models still are around. So it's espe- cially important that beginners look before they leap into the hobby.

If you're beginning to feel a twitch of interest in horseless carriages, join the local chapter of a national club; few require that you own a vintage auto. You'll soon learn precisely what's involved in each individual restoration process, how much time and money it may take, and how to scout for your first car. And while you're looking over one of the spot- less, authentic former monarchs of the road, see if you don't find your- self muttering, "Ah, they just don't make 'em like that any more." That's how old-car fanatics get started!

Name Your Hobby

No better time than summer to catch up on your hobby specialty! Here's your chance; these Methodists want to swap experiences, ideas, or articles. Tell us your hobby and we'll list it, too—but please allow us three or four months to get it in print.—EDS.

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COINS: Mike Garter, 12145 Excelsior, Norwalk, Calif. (Lincoln-head cents); Dale Carlin, R. 4, Kevil, Ky.; Rev. Donald G. White, Box 131, White House, Tenn. (U.S., San Francisco mint); Marvin Strike, 701 2nd St. NW, Waukon, Iowa.

COOKBOOKS: Mrs. Lucille Woolever, 16020 S. Trumbull, Markham, Ill.

CUPS & SAUCERS: Patricia Hager, 3340 SW 3 St., Miami 35, Fla.; Mrs. Lucille Woolever, 16020 S. Trumbull, Markham, Ill.

DOLLS: Mrs. Fred Elliott, R. 2, Salem, Ind.

ELECTRONICS: Craig Parker, 3618 Beacon Dr., Beachwood Village 22, Ohio (radio).

FOSSILS: James P. McCollom, R. 2, Dodge City, Kans. (shark's teeth).

GENEALOGY: Dorothy Jean Furnish, 5204 Madison, Lincoln 4, Nebr. (Furnish, Couch, Feller, Newhouse, Huggins); Evelyn Bomar, c/o Kitty Wynne, 705 Walnut St., Paris, Tenn. (Townley, Lawrence); Mrs. Helen K. Seas, 203 Stambaugh Ave., Sharon, Pa. (Crawford, Huston, Houston, Bratton, Bratten, Rice); Mrs. Harold L. Adams, 3311 Frater Ave. SW, Seattle 16, Wash. (Morford); Dorothy Wagoner, 1208 Mott Ave., Toledo 5, Ohio (Waggoner, Wagoner).

Mrs. Sibyl Linde, 220 Glandon, Chapel Hill, N.C. (Halsworthy, Hackberry, Pryor, Tyson, Adams); Mrs. George H. Vannoy, 17 E. Welling Ave., Pennington, N. J. (Vannoy, Dey, Dye, McElroy, Lansing, Walls, Rex, Egbert, Pickenpaugh; also will hunt genealogical data in the N.J. State Library at no cost if requests include a stamped, self-addressed return envelope); Mrs. Alice N. Dyck, 1001 Chamberlin, Manchester, Mo. (Minter, Farrar, Hutchinson, Hopton, Hupton, Robins, Milligan, Sitler).

HANDKERCHIEFS: Helen Leonard, RR 3, Washington, Ind. (with state maps).

MUSIC: Thomas L. Robertson, III, 724 W. 7th St., Anderson, Ind. (composing).

NEWSPAPERS: Mary Carol Adams, Box 15, 97 Charlton St., Oxford, Mass. (page 1 mastheads including date, city, state).

PHOTOGRAPHY: Rev. Lincoln B. Justice, Nelson, Nebr. (colored slides of religious paintings, especially biblical); Rev. M. Chambers, Tumby Bay, South Australia (exchange colored slides with Americans).

PICTURES: Mrs. C. H. Carmichael, 1407 Ave. I, Brownwood, Tex. (of cats).

POST CARDS: Mrs. Leo C. Nolan, Jr., 162 High St., New London, Ohio; Mary Carol Adams, Box 15, 97 Charlton St., Oxford, Mass.; Gregory Johnson, Brandon, S. Dak. (of railroads and depots); Charlene Griswold, 777 Walworth Rd., Palmyra, N. Y.; Robert G. Dasse, Apt. 3, 20 Franklin St., Meriden, Conn. (of churches, state maps); Helen Leonard, RR 3, Washington, Ind. (of state maps); Patricia Hager, 3340 SW 3 St., Miami 35, Fla. (especially from other countries).

POSTMARKS: Mary Carol Adams, Box 15, 97 Charlton St., Oxford, Mass.; Harrison Cunningham, Box 311, Hallowell, Maine; Genevieve Trout, 197 Hampton St., Bridgeton, N.J.

POT HOLDERS: Lillian Freeman, 308 Blunt St., Clay Center, Kans.

RECIPES: Mrs. Leonard Tisch, Guckeen, Minn.

SALT & PEPPERS: Mrs. Tina Rodrigues, 68 Powhatan St., Warwick, R.I.; Harrison Cunningham, Box 311, Hallowell, Maine; Mrs. Lucille Woolever, 16020 S. Trumbull, Markham, Ill.

STAMPS: John A. Backora, R. 1, Box 211, Sunbury, Ohio (precanceled); B. G. Macfarlane, 422 Rensselaer, Griffith, Ind. (mint U. S. plate blocks and singles); Dwight E. Wiles, S Division, USS Greenwich Bay, AVP-41, FPO, New York, N.Y.; Anna Jane Hunt, RR 1, Centerburg, Ohio; Victor E. Asuquo, 23 Ifelodun St., Surulere (New-Lagos), Lagos, Nigeria; Victor Shields, Box 388, Shannon, Ill. (U.S.); Angela Gardner, 17 Church Crescent, Finchley, London N3, England; Gail Peterson, 5 Penbryn Ave., Esmond 17, R.I.; Mary Carol Adams, Box 15, 97 Charlton St., Oxford, Mass.

WATCH FOBS: D. H. Brown, 3500 Universal St., Pittsburgh 4, Pa. (making them).

PEN PALS (open to age 18): Pam Williams (11), 4301 Hessen Cassel Rd., Fort Wayne, Ind.; Vickie Brown (14), 2598 Robin Rd., New Albany, Ind.; Jeanne Ann Staker (11), 286 Greencrest Dr., Athens, Ga.; Mary Jane Kober (14), 300 State St., Baden, Pa.; Barbara Smith (18), 68 Barnum St., Taunton, Mass.; Sonja Lamoree (10), 2216 E. Market St., Warsaw, Ind.; Judy Budd (13), Box 986, New Port Richey, Fla.

Ruthlean Nolan (13), RR 1, Velpen, Ind.; Rebecca Harrison (14), RR 2, West Liberty, Ohio; Rose Marie Williamson (9), 711 Monroe St., Rapid City, S. Dak.; Marsha Gettes (15), 1608 SE Stark St., Portland 14, Oreg.; Eva Durfey (13), River Rd., Camden, N.Y.; Kathleen La Vancher (13), 114 Main St., Camden, N.Y.; Judy Byrd (14), 1015 S. Henderson, Stuttgart, Ark.; Patsy Lee Farrar (15), Box 126, Evergreen, Va.

Ruth Misenhimer (14), 4530 SE Taylor St., Portland 15, Oreg.; Sue Romax (17), 5668 Oak Grove, Oakland 9, Calif.; Linda Sue Watts (12), RR 1, Mystic, Iowa; Sharon Campbell (9), 444 W. Chenery St., Springfield, Ill.; John A. Lucas (16), Rising Sun, Md.; Edith Otis (12), 6006 5th Ave. NE, Seattle 15, Wash.

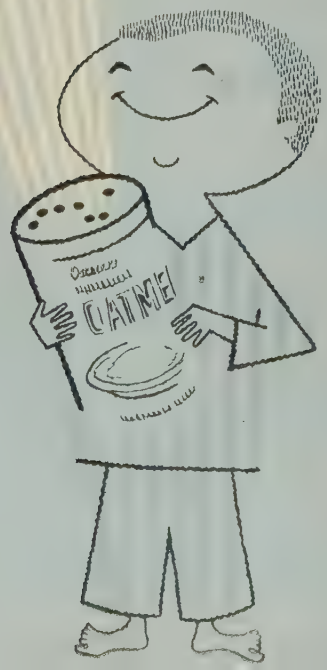
Linda Pennell (15), R. 2, Box 103-C, Lenoir, N.C.; Ruth Ann Wilson (15), RFD 2, Wapello, Iowa; Judy Otis (12), 6006 5th Ave. NE, Seattle 15, Wash.; Donna Schmidt (15), Cedar Ave., Wapello, Iowa; Dayle Ruth VanZant (17), R. 2, Redwood Falls, Minn. (prefers correspondence in Gregg shorthand); George Strom (15), 202 N. Prairie, Wapello, Iowa; Betsy (7) and Charry (10) Kavan, Rogers Ave., Westhampton Beach, N.Y.

Darlene Lounsberry (10), RD 3, Penn Yan, N.Y.; Shirley Pennell (17), R. 2, Box 103-C, Lenoir, N.C.; Marcia Bascom (9), Graydawn Farm, Alstead, N.H.; Vickie Poor (11), 2924 S. McClure St., Marion, Ind.; Patty Kramer (16), Box 44, Stump Creek, Pa.; Joyce Reed (15), R. 1, Box 225, Decatur, Tenn.; Deborah Lindell (8), RD 2, Akeley, Pa.; Linda Poor (7), 2924 S. McClure St., Marion, Ind.; Gloria Heid (14), 129 49th St. SW, North Industry 6, Ohio; Janet McKeage (11), RR 3, Box 143-C, Wichita, Kans.

THE NEXT TIME you can't think of another thing to do, ta
a walk outside. Listen to breezes and crickets and bird
Look at pebbles and flowers and funny-shaped weeds.
night, watch for your favorite star constellations in the sk
Sometimes nature will help you write a poem or sing a son
And sometimes it will give you ideas of things to make—lik
star shiners and mixture pictures, pod birds and leafy wreath

Make Friends With Nature

YOU CAN MAKE your favorite star constellation appear on your bedroom ceiling! It's easy—just make a star shiner from an oatmeal box. First, draw the stars on the lid of the box. Then, using a big needle or other pointed tool, poke a hole where each of the stars is located. Now, turn on a flashlight and place it, at a slant, in the box. When the lid is on the box, you can shine the stars on the ceiling of your room at night.



A STAR SHINER

MIXTURE PICTURES

PEBBLES AND SEEDS, feathers and weeds—these are what mixture pictures are made of! Lots of grownup artists make mixture pictures, too, but they call them *collages*, and you can make them, too. First, gather several interesting things such as small stones or shells, colorful feathers, twigs, watermelon seeds, and corn. Next, place some of the objects on a stiff piece of cardboard and move them around until they form a pleasing design. When the design looks just right to you, glue each object in place. And then hang your finished picture on the wall—it will remind you of summer fun for a long time!

POD BIRDS

SEE WHAT FUNNY BIRDS you can make from empty milkweed pods! First, paint half a milkweed pod a bright color. After the paint has dried, glue little bead or sequin eyes near the pod bird's beak. Then add paper wings—or use maple-tree seeds instead. As a finishing touch, glue pipe-cleaner legs underneath the pod. Then your cheery pod bird will be ready to perch almost anywhere in your house! The best time to collect milkweed pods is in late summer or autumn. You may want to collect and save several of them so that next December you can make pod birds for your Christmas tree.

—Arthur H. Eyles

LEAFY WREATHS

WEAR A WREATH of summer leaves and feel as elegant as a queen or Grecian hero! To make the wreath, collect several tree leaves, all the same kind and about the same size. Then cut off the stems of the leaves and save them to use later. Next, overlap one leaf on another, making sure that the shiny green side of each leaf is facing in the same way. Now use the cutoff stems to pin the leaves together. Keep overlapping and pinning the leaves until the wreath is just the right size for your head. And then, for a very special wreath, fasten a small flower to the spot where each of the leaves is joined. Now the wreath is ready to wear!

All Things Bright and Beautiful

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The sunset, and the morning
That brightens up the sky,

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

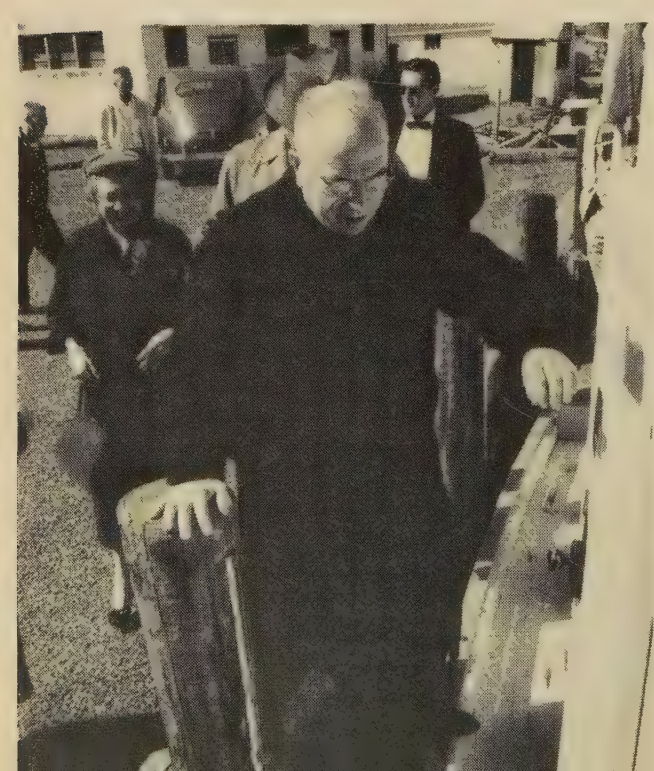
The tall trees in the greenwood,
The meadows where we play,
The rushes by the water,
We gather every day.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

—Cecil Frances Alexander (1818-1895)

Smith Island's only link with the mainland is the daily mail-produce boa

Methodist Islan

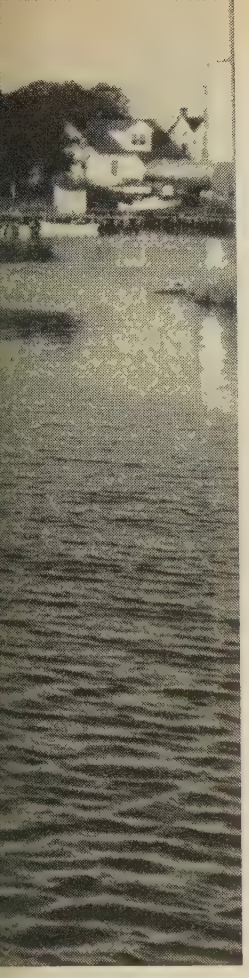


WHEN adventurous Capt. John Smith sailed u Chesapeake Bay from Jamestown over 350 years ag he explored three small islands and added them to h map of "New England." Two hundred-odd years late Joshua Thomas, the "Parson of the Islands" who e plored for the Lord, rode in by canoe and added th fisherfolk of Smith Island to membership in the Met odist Episcopal Church, now The Methodist Churc

Even today, Smith Island remains uniquely, solid Methodist. But only recently did a Methodist bisho set foot on the island's sandy soil for the first time.

The visitor was Bishop G. Bromley Oxnam, wh headquarters quite a way up the Potomac River Washington, D.C. He stepped off the boat one Sund morning to visit and preach in the white, high-steepl church that dominates the low country around th spotless little oyster and crab-fishing town of Ewell. Th

At Ewell, Bishop Oxnam is followed aboard the Island Belle *by Mrs. John E. French, wife of the district superintendent.*



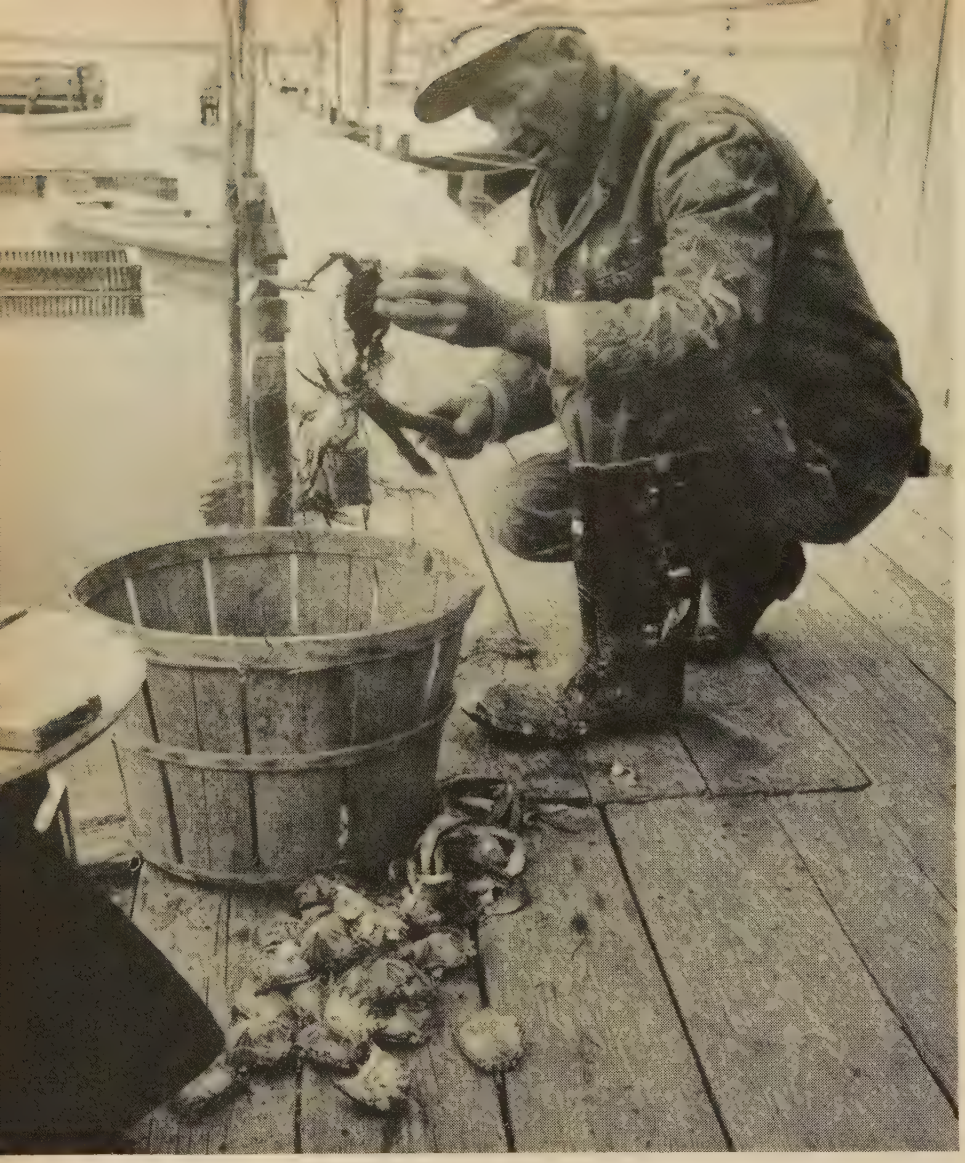
To get around, most of the islanders pump pedals. The streets are designed for strollers, not cars.

The sign is homemade—
and "the people" mean what they say.

Postmistress Mrs. Harvey Spriggs:
through her hands passes mainland mail.

U.S.A.

mith Island's only doctor is Barbara Hunt, 74, who studied at famous Johns Hopkins. Her salary is paid by the WSCS.



Sea food is the main source of income. Men and boys know the bay's waters as well as their back yards.

Oyster dredgers often make unusual hauls, such as this whale's spine.

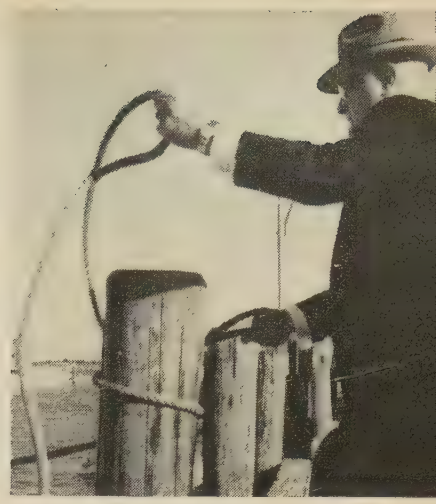
Ancestors of Howard Marshall (right), a retired waterman, came to Smith 130 years ago.

people shook hands and greeted their bishop w courtesy, wishing him well in a charming tongue t hints of their Elizabethan ancestors. They also welcor a TOGETHER photographer, who made these picture

Ewell, like nearby Tylerton and Rhodes Point, i quiet, water-surrounded community of neat, comforta homes, schools, and stores. There are no hotels, tave theaters—or crime. Sturdy, hard-working, and religi the people of Smith Island live together in such Ch tian harmony that policemen are unnecessary.

The church was packed when Bishop Oxnam ente with Dr. John E. French, district superintendent, the Rev. W. A. Hill, island pastor, who makes circuit of three island churches by boat. While congregation listened attentively, the bishop preach then, that afternoon, he returned to the mainland. next morning the watermen of Smith Island put ou boats again—already looking forward to another by a bishop in the not-too-distant future.

his school bus is a boat! It takes grade schoolers from Tylerton to Ewell
ch morning, carries them back home before night.

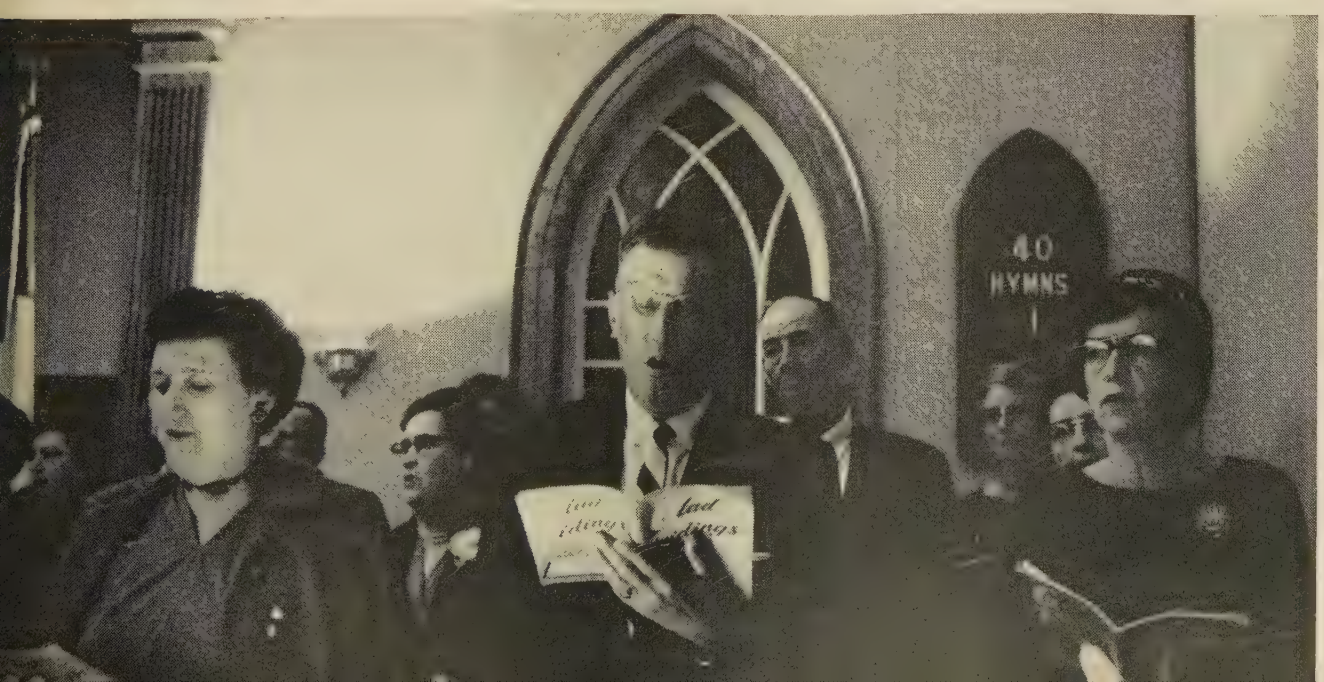


To serve his three churches,
the Rev. W. A. Hill
is a "water-circuit rider."

he Ewell Church graveyard follows'
custom of placing dead
concrete vaults above the ground.

Personal testimony vitalizes this Sunday-morning class,
under capable leadership of William Tyler.

Methodist Islanders give some $4,000 annually to education and missions. Churches' evening services are very well attended.



NEWS of the world parish

U.S. METHODISTS PLAN FOR 175TH ANNIVERSARY

Methodist churches across the country have been asked by the Council of Bishops to plan special celebrations for the week beginning December 27 in observance of the 175th anniversary of the organization of The Methodist Church in America. A nation-wide observance is being planned for Baltimore, Md., where on Christmas Eve, 1784, representatives of Methodist societies met to organize formally into a church.

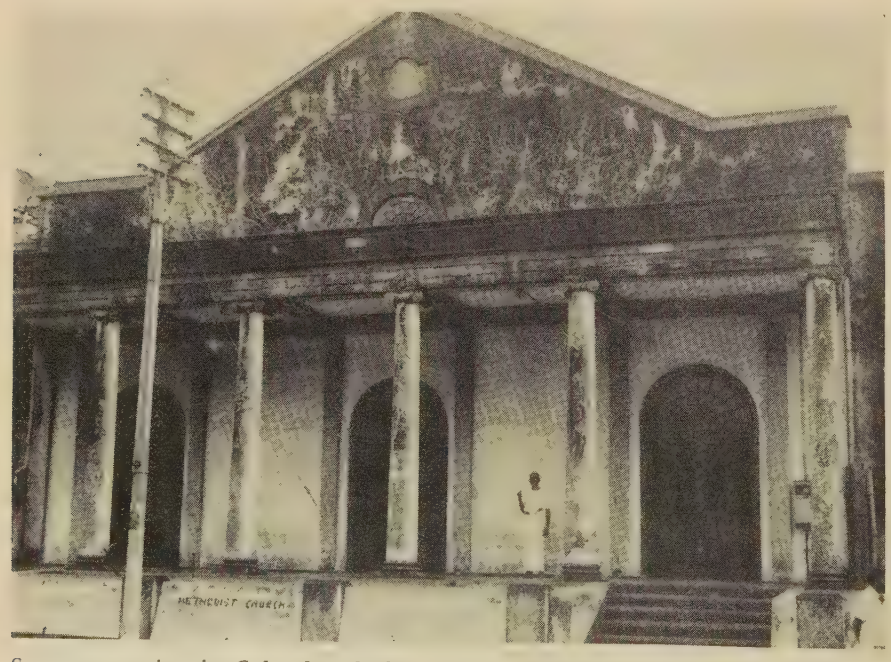
This Christmas Conference has become probably the best-known event in American Methodist history. The 1959 Baltimore observance will duplicate it in part with a modern Christmas Conference of study and fellowship for young Methodist ministers, sponsored by the Board of Evangelism. It will be held at Lovely Lane Church, successor to the little meetinghouse where the first Christmas Conference met.

A special committee, headed by Bishop Roy H. Short, Nashville, Tenn., is planning the nation-wide observance. Local churches will get suggestions for their celebrations from literature being prepared by a subcommittee under direction of Dr. John O. Gross, general secretary of the Board of Education's Division of Educational Institutions.

TOGETHER's November issue will be a special, 128-page anniversary edition, bringing to life the colorful personalities and events connected with the growth of the church.

The Council of Bishops, in its call for the December observance, explained that at the Christmas Conference, "Francis Asbury and Thomas Coke were chosen as our first bishops; plans were made for the founding of our first college [Cokesbury College, Abingdon, Md.]; the work of our Methodist Book Concern was begun; and the foundations of our ecclesiastical structure were carefully and prayerfully laid."

American Methodism, the bishops added, "has been blessed with a vast company of devoted preachers and laymen, some of them persons of great prominence, and many more of them persons living their lives and doing their work in quiet and sometimes out-of-the-way places who have written many chapters of splendid Kingdom achievement under the blessing of Almighty God."



Summer tourists in Colombo, Ceylon, are finding an unusual attraction in the City Mission, believed to be the oldest Methodist church in Asia. It is used for services and as a slum-work center. Methodists began work on Ceylon in 1814.

Year Abroad for Teens

Nineteen U.S. Methodist teen-age[rs] will live in Europe for a year begu[n]ning in August under an Internation[al] Christian Youth Exchange progra[m] involving a total of 52 young America[ns] and more than 100 Europeans. All w[ill] live in homes on the opposite continen[t]. 53 Europeans will stay in U.S. Met[h]odist homes.

ICYE, in which The Methodi[st] Church co-operates with six oth[er] denominations, operates on this theor[y]: "The best way to know people is t[o] live with them in their home tow[n] long enough to get the swing of the[ir] daily routine." The Rev. Theodo[re] McEachern, Nashville, Tenn., is dire[c]tor of Methodist participation.

Methodist visitors abroad:

Germany—Charlotte Anderso[n], Whitakers, N.C.; Carol Browne, Ric[h]land, Wash.; Kathleen Carson, L[os] Angeles, Calif.; Sue Hanks, Allianc[e], Ohio; Nancy Hensolt, Menlo Par[k], Calif.; Karen Logue, Franklin, Pa[.]; Janet Pearson, Minneapolis, Minn[.]; Mary Janell Stevens, Savanna, Il[l.]; Warren Coats, Jr., Bakersfield, Cali[f.]; Frederick Herschbach, Tyler, Tex.; Te[d] Pearson, Leroy, Ala., and James Pelto[n], Shreveport, La.

Sweden—Jeanine Anderson, Allianc[e], Nebr.; Linda L. Hamilton, Vancouve[r], Wash., and Ken Lipscombe, Wac[o], Tex.

Holland—Lynn Bush, Hillsdal[e], N.J.; Nancy Callahan, Baltimore, Md[.], and Deanne Peterson, Chappell, Neb[r.]

Austria—Beverly Juchert, San Mate[o], Calif.

African Quartet Tours U.S.

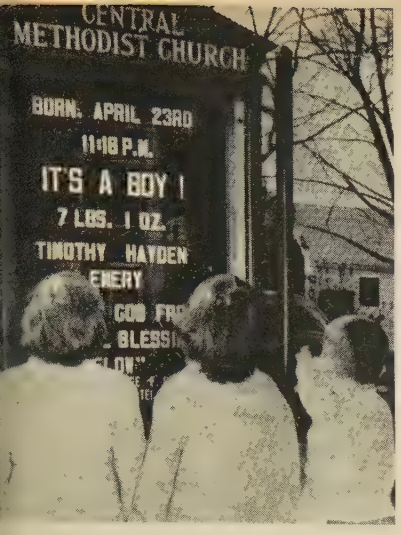
Four young musical Methodist lay[men] from Southern Rhodesia, th[e] Ambassadors, have begun a 10-mont[h] U.S. tour, which will end with a per[-]formance at General Conference ne[xt] April. They are appearing in 29 state[s] and the District of Columbia.

Dressed in the animal-skin garment[s] that tribesmen wear on ceremonial oc[-]casions, they sing African lullabie[s], wedding and festival songs, and hymn[s] and chants, and demonstrate the us[e] of African drums and other musica[l] instruments. All are teachers.

Pay Back Donations

A new way to help Methodi[st] churches to build is shaping up. It pivots around the eventual return o[f] funds, donated by the Division o[f] National Missions or similar centra[l] agency, to the donating body—which in turn, re-advances the money t[o] another new church to help it build its own structure.

At least one new church buildin[g] has been provided almost entirely by such funds, returned by 24 churche[s] in its district; in another area, on[e]



ildren of Rev. G. F. Emery, Middle-ro, Mass., read about the birth of w brother on church bulletin board.

urch alone returned nearly $50,000. The returns are made out of a nissionary impulse," says Dr. Fred-ck L. Pedersen, a director of church tension. The Division then returns per cent of the money to the District Conference.

ongo Girls' Lot Improving

Life for girls in the Belgian Congo improving rapidly. Dorothy Gilbert, missionary, reports:

"The time is passing when girls will ree to being forced into an unwanted arriage or to being appraised for their e-wielding muscles."

Parents, who a few years ago ob-cted to education for their daughters, w are sending them to school; more an 130 are crowded into space for 100 Methodist residences in Lodja and embo Nyama, where schools are lo-ted, Miss Gilbert says.

arns on Science

Caution in applying the latest scien-ic advances to religion is being urged a Nobel Prize winner and physicist. Dr. E. T. S. Waltin of the University Dublin said on a speaking tour of Methodist schools that science has uch more to discover and warned at man must not imagine he has all e knowledge.

In both science and religion, he dded, freedom to get and discuss basic cts is essential.

ants Churches in Wills

Church members are being advised leave their estates to religious bodies help prevent government confiscation individual wealth and resulting cialism. Philadelphia industrialist Howard Pew is stressing that such fts are free of federal inheritance xes and nearly free of state levies.

The government has increased its ownership of national wealth from 3 to 27 per cent in the last 40 years, Mr. Pew says. He adds:

"If this trend continues, the confiscation of this wealth by taxes must eventually create a socialized state and productive capacity will be strangled."

Griffith Assigned to Belgium

The Rev. Lester E. Griffith, Jr., Methodist missionary once held captive by Algerian rebels (see *My 40 Days and Nights With the Algerian Rebels,* April, 1959, page 12), has been assigned as missionary-pastor at the Methodist church in Eccussines, Belgium.

Dr. Roland W. Scott of the Board of Missions said Mr. Griffith and his family will not return to Algeria soon because of possible difficulties. The Griffiths hope eventually to resume work in Algeria or elsewhere among French-speaking Arabs.

Cubans' Need Desperate

At least 52,000 Cubans are in desperate need in Oriente Province as a result of the civil war, reports the Rev. Frank Hutchison of Church World Service.

Last winter CWS cabled $5,000 for food and sent 14,000 pounds of clothing. There are nearly 30,000 needy in Santiago de Cuba alone, and in some towns in Oriente Province up to 75 per cent of the people are out of work because of the revolution.

Church World Service is arranging for additional shipments of food, vitamins, drugs, clothing, and money for emergency food purchases. This is made available by U.S. churchgoers through One Great Hour of Sharing, Share Our Surplus, and United Clothing Appeals.

Not All Split in Hollywood!

In Hollywood, where divorces and family splits have long been publicized, First Methodist Church recently had a special service for 45 couples wed 50 years or longer.

"There is no more significant way to emphasize the durability of the American home," said Dr. Charles S. Kendall, pastor, "than to bring together couples who have lived together half a century."

South American Challenge Big

South American Methodists want more missionaries to help them capitalize on an unprecedented opportunity for evangelism, reports Methodist missions executive Dr. James E. Ellis.

"I was impressed," said Dr. Ellis, who recently spent two months in South America. "From what I could see for myself, and from what I heard from others, we are on the threshold

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Division of World Missions and Division of National Missions of the Board of Missions of THE METHODIST CHURCH
Dept. T8-29-9 150 Fifth Ave., New York 11, N. Y.

Dr. Nall Answers Questions About

Your Faith and Your Church

What do Methodists believe about purgatory?

That there is no such place. *The Methodist Articles of Religion* call it, along with certain other Roman Catholic doctrines, "a fond thing, vainly invented, and grounded upon no warrant of Scripture."

Of course, there is in the Bible the clear teaching that the evil are separated from the good during the time between death and the final judgment. See the parable in Luke 16:19-31, for the idea that Hadés was divided into Gehenna, the place of final punishment, and paradise, the dwelling place of the righteous.

Also, the Bible does suggest, as in Matthew 12:32, that sins may be pardoned, under certain circumstances, in the world to come, holding out some hope for the purifying and the purging of many imperfect believers.

Growth goes on. But the idea that the saintly can store up unneeded credits, to be applied to the accounts of the ungodly, and the other bookkeeping transactions of the Roman Catholic "treasury of merits" are, the *Articles of Religion* state, "repugnant to the Word of God."

How can church people be 'in the world and not of it'?

Why not put it this way: "How can we live in the world of spiritual things and the world of material things at the same time?" It's a kind of two-worldliness.

If God sent his Son, not to condemn the world but to save it (John 3:17), it was because he loves the world. He expects us to love it, too, and to try to understand it and identify ourselves with it, and to try to reconcile it to God himself. All this is not easy.

Jesus confided to his closest friends (John 15:19): "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you." Finally, he gave them this word (John 16:33): "Be of good cheer, I have overcome the world."

Though Christians must be worldly (in the true sense of the word—that is, human) they cannot be content with leaving the world no better than they found it. They do not retreat into the seclusion of monasteries or the caves of hermits, or even into the sanctuary of their own thoughts, but on the other hand, they do not give in to worldly standards. With the whole armor of God (Ephesians 6:11) they encounter the world, loving and respecting all its people, and they triumph over it.

Christians have dual citizenship.

Author, traveler, lecturer, teacher, minister of God—all these describe Dr. T. Otto Nall, editor of The New Christian Advocate, *who discusses with authority readers' questions on The Methodist Church and its beliefs.*

sion of the evangelical witness.

"This stems from two factors. Fir there is a tremendous population e plosion. Just consider the statement Brazilians that half their populati is under 25! Second, there is a ne receptivity to the Protestant proclam tion of the risen, living Christ."

Elected to UN-Aiding Grou

Three prominent Methodists a among 10 religious leaders elected the National Council of the Atlan Union Committee, an independent bo seeking to strengthen the United N tions. They are Bishop Gerald Kennedy, Los Angeles; Dr. B. Jose Martin, president, Wesleyan Colle Macon, Ga., and Dr. David A. Lo miller, president, Ohio Wesleyan U versity, Delaware, Ohio.

The Committee works for clo union of democratic nations with the UN framework to advance "thi common economic and political affai their joint defense, and the aims world peace and individual freedom

Give Schisler Awards

Five $1,000 John Q. Schisler grad ate scholarships for 1959-60 have be awarded by the Board of Educatio They are provided, through the annu Methodist Student Day offering, young men or women who plan to directors of Christian education.

Recipients are Betty M. Bail Forsyth, Ga.; Hazel P. Correll, Bosto Mary Kathryn Haynes, New Have Conn.; Jo Ann Richardson, Monro La., and Hulda Ruth Whitely, Hi Point, N.C.

The Rev John Q. Schisler of Nas ville, Tenn., for whom the scholarsh are named, is a retired former exec tive secretary of the Board's Divisi of the Local Church.

Help Teens Choose Careers

Clinics to help high-school studer pick careers are being held th summer at Methodist-related Emo University, Atlanta, Ga. The eig three-day sessions include interest a aptitude tests, achievement analys personality inventories, and intervie

"Never before have young men a women had so many choices of career said Dr. Sam Webb, testing a guidance director, "and never h training been so specialized and costl

'Smut Hurts Missionaries'

U.S. missionaries abroad find th work hampered by obscene magazin books, and movies now being export according to Dr. Clyde W. Taylor Washington, D.C., public-affairs sec tary of the National Association Evangelicals.

He told a House Post Office s

mmittee: "There is great contrast tween these magazines and those of e Communists, displayed on the same cks, which are beautiful in presentan and moral in content."

Some film companies, he added, em to make two versions of their atures, one approved under the instry's code for domestic consumpn, and an uncut version for export.

)-Hour Week? Not for Pastor

About 60 per cent of Methodist inisters work 50 to 69 hours a week, new Division of National Missions rvey reveals. Only 7 per cent work hours or less.

Most devote the largest slice of time calling on members. Sermon reparation is next, followed by study, nducting services, and attending eetings. And 38 per cent do some nitorial work around the church.

The survey also shows that 52 per nt consider the WSCS the most coperative group; 97 per cent believe ymen should assume more responsility.

Nearly 58 per cent said their churches participate, but without enthusiasm," Annual Conference programs; 27 per nt said their churches participate thusiastically, and 11 per cent reorted participation "reluctant." As to rograms of Methodist general boards nd agencies, 66 per cent reported articipation without enthusiasm; 13 er cent reluctant participation, and 2 per cent enthusiastic participation.

How many would become ministers gain if they had their lives to live ver? A whopping 97 per cent!

ducation, Action for Peace

A year-long program of education nd action for world peace has been aunched by the National Council of Churches.

It will center on four major topics: ower struggle and security in a nuclear-space age, overseas areas of rapid social change, changing dimensions of human rights, and international institutions and peaceful changes.

"Mother gave me this dime for Sunday school—but it will be just the same if you give it!"

Oppose 'Christian Amendment'

U.S. religious liberty can be damaged if Congress adopts the "Christian Amendment" to the Constitution, the National Council of Churches' General Board has warned. Under the amendment, a provision would be added to the Constitution declaring: "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God."

Such a statement, the Board contends, could lead to denial of religious liberty to non-Christian Americans, confuse the issues involved in separation of Church and State, embarrass the relations of American churches and the nation with the world majority of non-Christians, and "strengthen the hands of those who desire financial and other privileges for Christian churches . . . such as support of school and welfare institutions, extended tax privileges for property, and enterprises under Christian names."

Methodist 'Moms' in 10 States

Ten states have chosen Methodists as their 1959 Mother of the Year. Included are:

Arizona, Mrs. Hazel Bendure Johnson, Willcox; California, Mrs. C. M. Mathias, Tulare; Georgia, Mrs. Maybelle Hitchcock McGarity, Dallas; Kansas, Mrs. Irene Henderson Kelley, Atwood; Maryland, Mrs. Allene Leatherbury Moreland, Lothan; North Carolina, Mrs. David McKee Hall, Sr., Cullowhee; Pennsylvania, Mrs. Mary Hill Norton, Gouldsboro; South Carolina, Mrs. Lucile Howell Sims, Orangeburg; Tennessee, Mrs. Mary Merrill Shadow, Decatur, and Virginia, Mrs. Frank M. Long, Roanoke.

More U.S. Missionaries

The U.S. and the New World provide two thirds of the world's missionaries, the Rev. Eric S. Fife has told a group of ministers meeting in Minneapolis. He is secretary of the Inter-Varsity Christian Fellowship, a movement to evangelize college students.

Forty years ago, he added, most missionaries came from Great Britain.

Admit Women Pastors

Women theologians in Germany may become pastors of the Evangelical Church and now are eligible for all its appointments, including that of the presidency.

A new church law states that only

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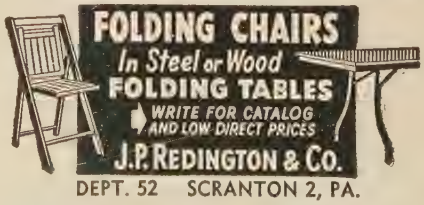

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unmarried women may have ministerial posts and grants the parish the right to reject a woman as pastor. It was passed over objections of the Pastors' Commission, which held the duties of parish minister to be "too strenuous."

Methodist Funds Gain

Receipts for 10 Methodist general-benevolence and administrative funds gained 4.92 per cent in the fiscal year that ended May 31. Dr. Thomas B. Lugg, treasurer, Council on World Service and Finance, reports total receipts were $23,699,248, a gain of $1,111,467 over the previous year.

Most spectacular gain was made by the Methodist Television Ministry, up 25.64 per cent. World Service suffered a .27 per cent drop.

Radio Pairs Church, Baseball

Major-league baseball has a unique radio sponsor in Clarksville, Tenn.—a group of businessmen and others who finance go-to-church commercials. No product is mentioned; instead, listeners hear messages such as:

"If you know someone who has no church home of his own, or newcomers in town who haven't found a church home here yet, invite them to worship with you. It may seem such a little thing, but to them it might be the biggest thing in the world."

Put Laymen to Work

Church lay leaders should use such proved business methods as two-way communications and management consultants, in the opinion of Lubbock, Tex., laymen. In a survey, 70 per cent of 400 queried favored these techniques.

This, some explained, would put more men to work in churches and f ministers from details. The study made by Christian Men, Inc., an ganization financing research in witnessing.

Medical Mission Report

Protestant mission hospitals throu out the world treated 1,580,888 patients and 7,999,886 outpatients one year, according to the *Directory Protestant Medical Missions.* Anot 1,231,926 were treated in dispensa and 1,228,853 in leprosaria.

The directory is published by Missionary Research Library, N York City, and lists 1,602 institutio of 213 agencies.

Pastor Awards 'Oscas'

Taking a cue from nearby Ho wood, the Rev. Donald R. Locher West Covina, Calif., has presen "Oscas" to workers in his chur "Osca," he explained, stands for O standing Service in Church Adm istration.

The awards, tiny dolls, were gi for best all-around service, best mus direction, best program, best supp ing man worker, and best supporti woman worker.

Church Drama 'Improving'

Religious drama is improving interest grows and new techniq spread, says the Rev. A. Argyle Knig of the Board of Education's Yo Department. Mr. Knight is also direc of the National Council of Church drama workshop, July 21-August 1 Lake Forest, Ill.

Today's productions, he explai have "fewer 'cheesecloth angels,' bet costuming, better staging, and bet plays."

President Eisenhower congratulates Methodist Edna Donley on her selection 1959 Teacher of the Year by McCall's *magazine. In addition to her classes at Al Okla., High School, Miss Donley teaches Sunday school at First Church, Al*

NNUAL CONFERENCES TACKLE VITAL ISSUES

Methodist leaders now are weighing results of this year's Annual Conferences, expected to have heavy impact the quadrennial General Conference, Methodism's policy-making body, en it meets at Denver, April 27-May 1960.

Ninety-nine of the 101 Annual nferences have met and passed ommendations for General Conference action. Many also have spoken on important church and world es.

New England and St. Louis Conences, among others, are urging the neral Conference to continue the 6-60 emphasis on Christian higher cation through the 1960-64 period. St. Louis has suggested, the General nference might establish a perma- t General Board of Higher Educa- n.

Several Conferences favor a pro- ed merger of the General Boards of mperance, World Peace, and Social Economic Relations into a single ard of Christian Social Relations. ny Conferences want to make the v-optional Commission on Christian ial Relations mandatory for each al church.

Some Conferences are seeking to olish the Central (Negro) Jurisdic- n and to affiliate Negro members h white churches and Conferences. ner leaders want the Jurisdiction served, while still others would like scrap the entire Jurisdictional system. Alabama-West Florida Conference ges churches to "promote racial derstanding through the dissemina- n of factual information" and to rk for education emphasizing "the sitive contributions of various people the culture and welfare of our na- n in the arts, sciences, education, igion, and other areas." And the two kansas Conferences—Little Rock nference and North Arkansas Conence—have asked for strong support public education.

U.S. recognition of Red China and admission to the UN is sought by ine, New York East, Troy (N.Y.), d other Conferences. However, oy's position has been disaffirmed by official boards of Community Methist Church, Slingerlands, N.Y., and rst Church, Rensselaer, N.Y. The ngerlands board says such a stand a political matter violates separation Church and State, while the Rensaer group charges it "gives aid and mfort to the enemy."

An agency to observe developments Church-State relations has been commended by New York East and aho Conferences. Idaho suggests that e General Conference assign this job the Board of Social and Economic lations, or the Board of Christian cial Relations if it is formed.

Gambling is another target. Wyoming Conference (in Pennsylvania and New York) opposes proposals to legalize pari-mutuel betting and bingo in Pennsylvania. New Mexico has denounced the granting of a license for a horse-race track at Anapra, near El Paso, Tex., as "detrimental to the moral, spiritual, and financial well-being" of the area.

Peninsula Conference (Maryland-Delaware) has commended Delaware's Gov. J. Caleb Boggs for vetoing a measure requiring the public whipping of robbers.

Conferences are also speaking out against nuclear-weapon testing, airline liquor service, interstate liquor advertising, universal military training, and capital punishment.

Good Land=Good Churchgoers

Productivity of the land has an important bearing on rural-church attendance, a survey of 155 Methodist country churches in South Carolina has revealed.

Seventy-three churches, in areas of good land, averaged 35 services annually, with a year's average attendance of 2,436. The remaining 82 churches, in areas of poor land, had an average of 28 services and 1,479 attendance.

New Hymnal for Servicemen

A new *Armed Forces Hymnal,* the result of eight years' research and editing, has replaced the *Army-Navy Hymnal* published in 1941. The edition is composed of Protestant, Roman Catholic, and Jewish sections; it also contains Scripture, prayers, and orders of worship.

The first copy went to President Eisenhower.

Dying Church Gives $2,500

Collecting $2,500 to give some new church was one of the last acts performed by members of Walbrook Church, Baltimore, Md., before they disbanded their 66-year-old congregation. The church was sold because most members had moved to suburbs.

The money went to Dr. E. Cranston Riggin, executive secretary, Baltimore Conference Board of Missions, who will present it to some new congregation.

Want More Rhythmic Music

"There's no sin in syncopation." That's the slogan of a Methodist pastor and a choir director seeking to encourage churches to use more rhythmic music.

Explained the Rev. Luther M. Ridgeway, Kensington Church, Buffalo, N.Y., "There should be more variety. I always felt that the traditional church

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METHODIST ALMANACK

A Miscellaney of Dates & Divers Interesting Matters for People Called Methodist

It is hard for an empty bag to stand upright—B. Franklin

AUGUST hath XXXI days — 8th Month

And offering fresher up, with pious prayer
"The good," I said, "are God's peculiar care,
And such as honors Heaven, shall heavenly honor share."
—John Dryden, translation from Latin

1	Sa	First national census, 1790
2	S	Wild Bill Hickok murdered, 1876
3	M	Columbus sails for New World, 1492
4	Tu	S. Central MYF Workshop, Mt. Sequoyah, Ark.
5	W	Wm. Chandler reports to Asbury, 1805
6	Th	Gertrude Ederle swims English Channel, 1926
7	Fr	Pacific Northwest International Missionary Conference, Tacoma, Wash.
8	Sa	Spanish Armada destroyed, 1588
9	S	John Dryden, poet, b., 1631
10	M	Leadership Training School, Bethune-Cookman College, Daytona Beach, Fla.
11	Tu	First radio SOS transmitted, 1909
12	W	1st Amer. police force, New York City, 1658
13	Th	J. Wesley meets Dr. Thomas Coke, 1776
14	Fr	Ernest Thompson Seton, writer, b., 1860
15	Sa	Panama Canal opens, 1914
16	S	*Read Psalm 1*
17	M	David Crockett, b., 1786
18	Tu	Vets of Foreign Wars org. Denver, 1913
19	W	Japan liberates Gen. Wainwright, 1945
20	Th	"Preacher" Smith killed by Indians, 1876 Was 1st man of God in Black Hills
21	Fr	Nat'l Conf. Family Relations, Ames, Iowa
22	Sa	Red Cross founded, 1864
23	S	Oliver H. Perry (Battle of Lake Erie) d., 1819
24	M	Nat. Convocation of Methodist Youth, Purdue U., Lafayette, Ind.
25	Tu	Allies liberate Paris, 1944
26	W	*For age and want, save while you may*
27	Th	Kellogg Peace Pact signed, 1928
28	Fr	Coal first mined in U.S., 1806
29	Sa	Bishop Asbury presides at first Conf. in Maine, at Readfield, 1798
30	S	Creek Indians slip into Ft. Mims, Ala., 1813, kill several hundred settlers & soldiers
31	M	John ("Pilgrim's Progress,") Bunyan d., 1688

Bishop Asbury recorded in his journal for Aug. 30, 1798: "From 1,000 to 1,800 souls attended public preaching and ordination. The unfinished temporary state of the gallery was such that the plank and other parts would crack and break. We had one alarm . . . but no person was killed or wounded."

■ Rev. Chandler, presiding elder of Delaware district, reported: "Our quarterly-meeting began at Barratt's chapel. . . . After several exhortations, the meeting closed with evident marks of conviction upon the countenances of many. On Sunday morning our Love-feast was accompanied with the presence and power of God. After the love-feast, seeing that

our house would not hold half the people; we made arrangements to keep the public meeting in the woods."

■ "Here (at Kingston) I found a Clergyman, Dr. Coke, late Gentleman Commoner of Jesus College in Oxford, who came twenty miles on purpose. I had much conversation with him; and an union then began, which I trust shall never end."

■ Henry Weston Smith preached to grizzle-faced prospectors and miners during Gold Rush at Deadwood. Was killed on way to preach at neighboring Crook City.

music lacked sufficient vitality w
used exclusively."

The church's choir director, Will
H. Tallmadge, added, "If a Meth
congregation wants to sing an
camp-meeting hymn tune with
dancelike rhythms, or if it would l
to hear the choir sing an Americ
anthem in a popular style, no
should prohibit it from doing so." T
Kensington junior choir, he said,
cently added hand clapping and f
tapping to a worship-service spiritu
and received favorable reaction.

Year-Long Attendance Push

The Board of Evangelism now
preparing 1960 church-attendan
materials to cover four seasons; pre
ously, they covered only from N
Year's Day till Easter.

The new plan, in the view of t
Rev. John Lewis Sandlin, attendan
movement director, may "help church
whip the summer slump. We reco
mend (the materials') use for th
season or during other three-mon
periods, such as January 1 to East
Easter to Pentecost, and October
Christmas."

Objectives for the 1960 attendan
effort: conserving present membersh
reactivating inactive members, givi
Christian witness through wors
evangelism, deepening the spiritual l
of members, extending the minist
of the church through worship evang
lism, enlarging prospect rolls, enlisti
new members through church worsh
and increasing personal effectiven
through regular worship in church.

MYF Boosts Missions

More than three-fifths of the Met
odist Youth Fund dollar now goes f
mission work, according to *MYFu
Bulletin*. Receipts for the nine mont
ending March 1 totaled $411,526.

The money also is used for you
work in the Annual Conferenc
general youth work of the church, a
the National Conference of Method
Youth.

Split on Catholic President

Religious-news writers are evenly
vided on whether a Roman Catho
could be elected President. This w
revealed in a poll at a national write
convention in Louisville, Ky. In ad
tion, Catholics polled split evenly
the question. The writers represent
25 dailies and one wire service.

Aid for Ministers-to-be

Two Texas Methodist schools ha
received $192,000 each in scholarsh
funds for students planning to en
the ministry. The grants were ma
to Southwestern University, Georg
town, and Lon Morris Junior Colle

ksonville, from a trust fund set up the will of the late O. P. Hairgrove Houston, Methodist businessman no died in 1947.

aravans Visit 140 Churches

Youth work in 140 Methodist urches is being revitalized this sum- er in a Methodist Youth Caravan ogram involving 92 college students d 23 older counselors. Each team nsists of four students and one unselor, who visit churches, working week at each with teen-agers and eir leaders.

Now in its 21st year, the caravan ovement has reached more than 1 illion persons in nearly 2,000 urches.

ethodist School Sold

One of Methodism's secondary hools, Baxter Seminary, Baxter, enn., has been sold and will be used a county high school.

It will be named for Dr. H. L. pperman, president for more than years. The $200,000 received will invested and its income used for llege scholarships for students in the per Cumberland region.

730 Worth of Gratitude

Methodist Student Loan Fund offi- ls, Nashville, Tenn., were startled cently to receive a $975 check in payment of a $245 loan. When they ed to return the extra $730, the rrower explained that the money lped repay his debt of gratitude.

"I hope," he added, "it will help meone else as much as the original m helped me."

nemployed Work at Church

A factory shutdown in Indian Head, d., failed to stop the 180 Methodist hurch members there from complet- g an extensive building project. Un- nployed workers pitched in to build education unit and an extension to e sanctuary, cutting costs to $30,000.

ives Hamline New Gift

Methodist-related Hamline Univer- y, St. Paul, Minn., has received 00,000 from a fund established by e late Charles M. Drew of Minne- olis. The sum raises to $3.7 million e amount given to the school by Mr. rew.

The new gift will be used for faculty laries.

laska U. Library Started

Alaska Methodist University, due to pen in Anchorage in the fall of 1960, ow has a librarian and the start of library. Mrs. Willetta B. Matsen, ho set up Anchorage's first public brary, has been appointed librarian

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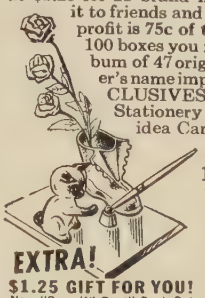

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ASSISTANT DIRECTOR for girls' residence in New York City. Own apartment, maintenance and salary. Box T-57, TOGETHER.

COUPLE FOR GIRLS' residence in New York City. Woman full time; man part time. Apartment provided, plus salary. Box T-58, TOGETHER.

DIRECTOR OF YOUTH to be responsible for recruitment of volunteers, leadership training and programming with youth and adults. Excellent opportunity to share with a staff of four in a Methodist Church (in northeast residential Baltimore). Single, college education and experience preferred. Box T-54, TOGETHER.

HOBBY MATERIALS

LEARN PROFESSIONAL cake decorating at home. Free color-illustrated literature. Deco-Secrets, Venice 10, Calif.

OLD GOLD AND JEWELRY

CASH BY RETURN MAIL for old jewelry, spectacles, silverware, gold teeth. Wm. Pankey Co., 81 Madison, Memphis 3, Tenn.

HIGHEST CASH PAID FOR OLD GOLD, Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. FREE Information. ROSE REFINERS, Heyworth Bldg., Chicago 2

POSITION WANTED

PARISH VISITOR and Director of Stewardship Cultivation in large church. Experienced, qualified, best references. Age 47. Effective conference relationship. Box T-60, TOGETHER.

SPECIALIZED SERVICES

LESS THAN HALF of new cost to make your old Hymnals look new. Send old Hymnal for free demonstration. Specify maroon or blue cloth. Engel Bindery, 322 Southwest Blvd., Kansas City, Mo.

TOURS

NOW! VISIT HOLY LAND also Christmas in Bethlehem. Ten Countries. Eleventh directed tour by Bible Profs. Economy priced. Time Pmt's. FREE illust. folder. Bible Lands Seminars, Box 3-TL, Wilmore, Ky.

TRAVEL TO THE HOLY LAND spending Christmas in Bethlehem—1959, Easter in Jerusalem—1960. Join small groups touring the Holy Land and Middle East under Christian leadership with Harriet-Louise H. Patterson visiting Jordan, Israel, Lebanon, Syria, Egypt, Turkey, Greece and Italy. Christmas tour departs Dec. 11. Easter Spring tour departs April 1. Write for descriptive itinerary booklet giving all details. MAUPINTOUR ASSOCIATES—Head Office, 1236 Massachusetts, Lawrence, Kansas. Branch offices in New York—Washington—Tokyo.

NOW EUROPEAN-PALESTINE tour, including Near East and Passion Play with experienced conductor and reliable travel bureau. Rev. Lester K. Welch, 320 Hamilton St., N.W., Washington, D. C.

WANTED

THREE METHODIST FAMILIES, florist, dry cleaner, men's clothier; town of 2,100. Write Rev. DuWayne Woodring, Citizen's Bldg., Aberdeen, South Dakota.

by AMU President Donald F. Ebright.

Money for books is being raised by Methodist Men clubs across the U.S.; funds for record-equipped listening rooms are being contributed by Methodist Student Movement units.

NEWS DIGEST . . .

'RELIGION IS OK.' The Soviet Union opposes religion only when it is used "to do something detrimental to man," now asserts Nikita Khrushchev.

TRY SUNDAY SCHOOL. Adult Sunday schools are being tried in Australia to teach grownups "how to live in the modern world as Christians."

MORE PRESBYTERIANS. The Presbyterian Church now has 3,159,562 members in good standing, an increase of 56,990 over 1957. Giving is up, too—by $10 million, for a 1958 total of nearly $250 million.

MANY CHURCHES—BUT . . . The Southern Appalachian Mountain region has more churches but fewer members than any other U.S. area, a Berea College study reveals.

UNITARIANS DOUBLE. Unitarian Church membership in the U.S. and Canada has increased by 100 per cent in the last decade, according to Sen. Roman L. Hruska (R.-Nebr.), a former director of the American Unitarian Association.

ONE DAY OF REST. Seventh-day Adventists in Columbus, Ohio, are seeking repeal of Ohio's blue laws in favor of a statute requiring one day of rest in seven. They observe Saturday as their Sabbath.

LAND FOR THE AGED. Texas Conference has received two gifts of land as sites for homes for the aged. A 175-acre tract at Orange, Tex., valued at $2 million, was donated by Mr. and Mrs. Edgar W. Brown; the property will go to the Conference after the Browns' deaths. A 10-acre site in Houston was given by Mrs. W. W. Fondren, Sr., through the Fondren Foundation.

CENTURY CLUB

The names of six more Methodists who have passed their 100th birthdays and qualify for the Century Club have been received by TOGETHER. They are:

Mrs. Fred Bussey, 101, Wichita, Kans.

Miss Estelle Candee, 100, Garden Grove, Calif.

George H. Judd, 101, Alliance, Ohio.

Mrs. Mary Anzalette Morton, 100, Springfield, Mo.

Mrs. Jennie Pannebaker, 100, Pueblo, Colo.

Fred Sloan, 101, Harrisville, Pa.

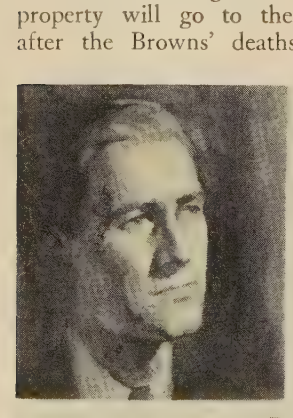
Names of other long-lived Methodists, 100 or older, will be published as readers send them in.

STASSEN TO SPEAK. Harold E. Stassen, former presidential adviser on disarmament, will speak on disarmament before the National Convocation of Methodist Youth, Purdue University, Aug. 24-28.

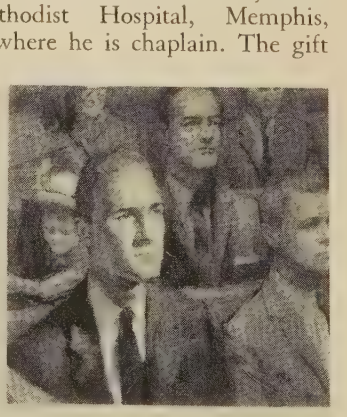
NEW OUTPOST. First church on tiny Yaeyama Island in the Ryukyus has been dedicated by Protestant Christians. Mr. and Mrs. C. Harold Rickard, Methodist missionaries, helped the Rev. Yozen Miyara build it.

METHODISTS 'DOWN UNDER.' Australian Methodists are starting a program to encourage sponsorship of British Methodist families as immigrants to Australia.

GIVE HOSPITAL $45,000. The Rev. and Mrs. William M. O'Donnell have given $45,000 for a recovery room to Methodist Hospital, Memphis, Tenn., where he is chaplain. The gift



Find the strength for your life...



worship together this week

This poster will become a familiar sight across the U.S. in November as Religion in American Life opens its annual go-to-church campaign. It will appear on 6,500 billboards, 90,000 bus and train cards, in 10,000 newspapers, and other spots.

Lt. James Anderson O'Donnell, ki in the Korean war, and Henry Ha son O'Donnell, who died in 1955.

TO STUDY SOVIETS. And Quarles Blane, religion student Methodist-related Duke University one of three graduate students awar Ford Foundation fellowships for ligious research, will spend a yea Harvard probing the relation of Soviet state to its Protestants.

METHODISTS IN CAPIT Seven Methodist bodies have a tota 243 churches in the Washington, D metropolitan area, according to a r census taken by the National Cap Area Council of Churches. The c Protestants exceeding this are Bapt with 300 churches.

$80,000 RELIEF AID. Protesta in 12 countries have given more t $80,000 through the World Counci Churches to aid victims of the Tibe revolt, of floods on Madagascar, of hurricanes on the South Pacific isl of Niue.

BUILD ON *ALTIPLANO*. M odists on the Bolivian *Altiplano*, t less plateau 13,000 feet above sea le have dedicated a new $28,000 sch for girls and two new churches, to be used by Aymara Indians. [*Bolivia—A Land of Decision,* Febru 1959, page 35.]

CAMERA CLIQUE

Swinging into Action: *This month's c shot proves that a feeling of moveme real or implied—can make even the sim picture an eye-stopper. The photogra froze this action with a 1/250-second sh speed, aperture f/8, using medium-s Ektachrome film (ASA 32) in his Rolle But you can do the same, our photogra friends tell us, without a fast shutter souped-up film: Success hinges on timing exposure to catch peak action—here, the point of the upswing when the tot hun mid-air. With good planning and refl you can catch crisp action shots with sh speeds of 1/100 second—or slower!*

Here are photo credits for this issue Cover—FPG • 2-3—*Arizona Highway* 13—Methodist Information • 20-Bot.—H Caughy • 37-Top—Globe, Bot.—Jack He • 38-39—Map, courtesy Household Fin Corporation • 40-Top—FPG, Bot.L.—A Photo Association, Bot.—United Airlin 41-Top—Alpha, Bot.—United Airlines • —Takeshige Kurita • 43-TopR.—Rober McCullagh, Cen.L.—Board of Missions, Ce —P. A. Danielson, Bot.—Irving Rosen —Board of Missions • 45—Rapid (S.Dak.) *Journal* • 52—Wide World 77—R. K. Bell • 78—L. V. Glasscock • *Arizona Highways* • 62-63-64-65—George Miller.

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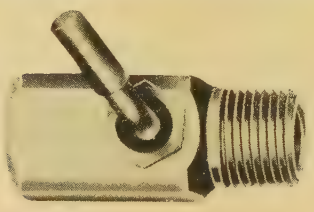
ut your experiences with our advertisers.

Shopping Together

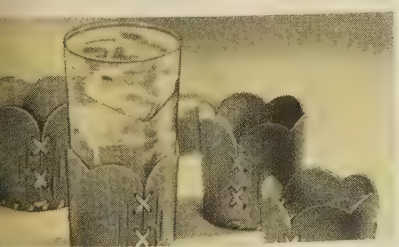
ghty Mite Sprinkler—Don't
ish the daisies or clutter the lawn.
is discreet little *turbine-action*
rinkler snuggles into the grass,
ays (coarse or fine) up to 2,500
ft. Spike pushes into ground. Non-
gging, unbreakable plastic. $1.98.
ulberry House, Dept. XY-88,
Mulberry St., Lynn, Mass.

Musical Clown—Tweak its nose and it plays a tune--much to your tot's delight. Let him play with it, or hang it on crib or carriage. Cuddly white plush, wears red felt hat with bell; wind-up nose plays a lullaby. One-year breakage guaranty. $3.95.
House of Granat, Inc., Dept. T,
139 Fifth Ave., New York City 10.

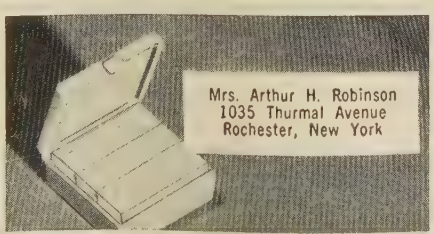
rd Tag—The latest for your bird
his very own *bird-cage sign*. Lets
n introduce himself. Hang it on
e cage or inside it as a toy. Bird
nciers like this method for formal
entification, too. Engraved plastic;
bble-grain surface. $1.
ndy Gifts, 53 Jasperson Bldg.,
lver City, Calif.



Shower Switch—Enjoy your shower. Screw *shower water saver* between shower and shower head, then switch water off and on at will. Saves water (a boon to homeowners), and your temper, because you don't have to regulate faucets again. Chrome-plated brass. $2.98.
Hobi, Dept. TG2, Flushing 52, N.Y.

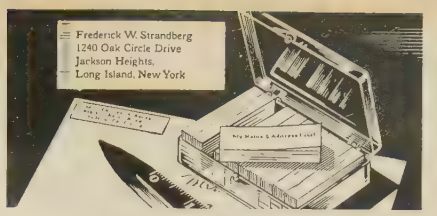


lass-Mates—Do young ones set
asses and soda bottles on tables,
th white rings the result? Saddle
ose glasses with these leather *Glass-*
ates. They soak up moisture. Red,
rvest, tan, black, brown. Set of 4,
.00.
oy Leather Products, 1128T Locust,
. Louis 1, Mo.



1000 NAME & ADDRESS LABELS $1
Any 3 Different Orders $2 ppd.

Sensational bargain! Your name and address handsomely printed on 1000 finest quality gummed labels. Padded. Packed with FREE, useful Plastic GIFT BOX. Use them on stationery, checks, books, cards, records, etc. *Beautifully printed* on finest quality gummed paper—1000 only $1. SPECIAL--SAVE MONEY! ANY 3 DIFFERENT ORDERS $2. Makes an ideal gift. If you don't agree this is the buy of the year, we'll refund your money in full. HANDY LABELS, 834 Jasperson Bldg., Culver City, Calif.



Personal Address Labels, 1000 for $1

Any message up to 4 lines neatly printed in black on white, gilt-edged gummed paper, 1½ in. long. Padded and packed with 2¼ in. plastic box. *Quite possibly the best label value you can find.* (Note we tell you our sizes.) 1000 for $1 ppd. Any 5 or more orders, 80c each. Any 10, 75c; any 25 or more, 60c each. Via air, add 21c per 1000. Write for quantity discounts. Guaranteed. Prompt delivery. Bruce Bolind, 81 Bolind Bldg., Montrose 28 Calif. Thank you kindly!

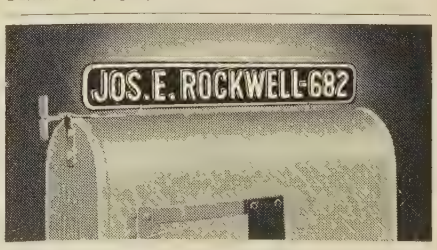
CLOGGED SEWER
REMEMBER THE COSTLY PLUMBING BILL—

CHICAGO—Aug. 1st. Just introduced is a Free Booklet on a New Discovery which enables the Home Owner, Janitor, or Factory Maintenance to clean any Clogged Sewer Drain.

Yet anyone can operate this new **Plumbers Flushing Gun** which releases air pressure on a solid shaft of water cleaning the most stubborn stoppages up to 200 feet. TOILETS, SINKS, URINALS, BATHTUBS, FLOOR DRAINS, and HOUSE-TO-STREET SEWERS clogged with Grease, Rags, Sand, Roots, and paper melt away instantly when struck by the Hammer-like blow of this new unit.

There is no need to remove wall or pipe, or Grease Trap. A special attachment allows water to flow from the faucet through the Gun while air is released on the pipe. Vents or stacks are no obstacle, as force tends to strike wherever the water lays. But now, what is this Plumbers Flushing Gun worth in **COSTLY PLUMBING BILLS SAVED?** Tear this Ad out—and write your name and address beside it for *FREE BOOKLET*. Obey that urge. No agent will call. A postcard will do (Chicago Phone Kildare 5-1702) **MILLER SEWER ROD CO., Dept. TG-8 4640 N. Central Ave., Chicago 30, Illinois**

LIKE WALKING ON AIR—bouncy foam crepe soles. Over 223 sizes in stock! Choice leather, handlaced, flexible, smartly styled and quality made. Red, Smoke, Taffytan, White. No extra charges for the hard-to-fit! All purchases subject to exchange or money-back. Fast delivery—COD's accepted. Factory-to-you Special Offer: $5.95 plus 50c post. **MOCCASIN-CRAFT, 58-YM Buffum St., Lynn, Mass.**

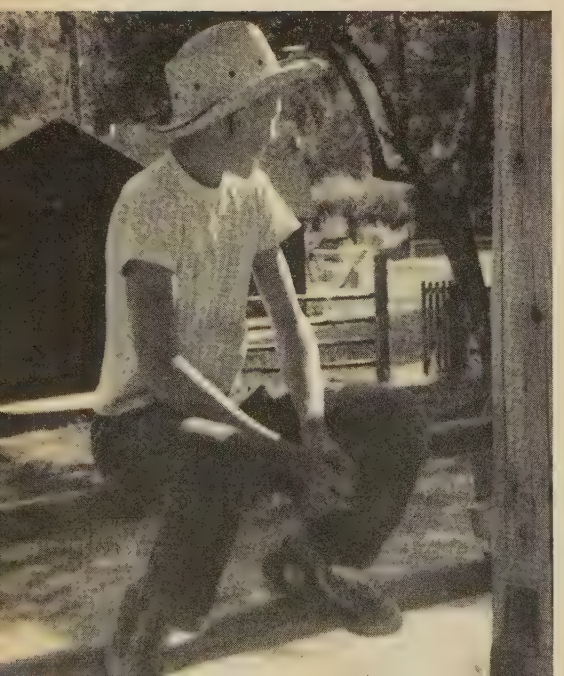


Day-n-Night Mailbox Marker $1.95

Your name (or any other wording you want, up to 17 letters and numbers) appears on both sides of your Day-n-Night Mailbox Marker—in permanent raised letters that shine bright at night! Fits any mailbox—easy to install in a minute. Rustproof—made of aluminum; baked enamel finish, black background, white letters. Your marker shipped within 48 hours. Satisfaction guaranteed or money back. Only $1.95 postpaid from Spear Engineering Company, 252 Spear Bldg., Colorado Springs, Colo.

***The gate swings wide**—and for these city youngsters an unforgettable week of fun begi*

Lazy F Methodists



Just sittin' on the fence,
feelin' like an old cow hand . . .

"SHUCKS," the old-timer drawled, "what do th
church people know about ranchin'?"

He was by no means the only Doubting Thom
Throughout the scenic Cascade Mountain area of cen
Washington, plenty of people were skeptical. Some s
Methodism's Pacific Northwest Conference had as mu
business buying the Lazy F as a tenderfoot had on
back of a steer. But the Methodists went ahead. Th
bought the $40,000 ranch in 1953—and they've been
the "dude ranching business" ever since.

But there's much more to ranching, Methodist st
than chuck-wagon grub, horseback riding on a can
rim, and the pleasant smell of leather. From Ju
through September, and at many other times during
year, the Lazy F is "booked solid" with youth, chu
and civic groups. And because physical exercise and

Crosscut co-operation:
it takes two to make saw teeth
ring in the heart of a log.

***New cabin** in the canyon:*
wherever they're
needed, "Methodist dudes" pitch in.

***Like grandma** before them, these girls help clear rocks from land once frontier. And the old stone-weighted skid is like the one grandfather used.*

High on a canyon rim, *riders find the cross adorning Lazy F's "steep*
Here The Methodist Church goes ranching—with a spiritual purp

outdoors are skillfully blended with a well-defi
spiritual program, guests come away with r
inspiration and a higher devotion to Chr

Situated on the eastern slope of the Cascad
in canyon country along the teeming little M
astash River, the ranch includes 105 acres
wooded land now used as a camp site and
conference grounds. Facilities include bu
houses, log cabins, horse barns, a lodge a
library, wranglers' cabin, a hayloft, and an ass
ment of other buildings. Many guests report t
can live at the Lazy F for "less than we do
home," yet the ranch is operating in the bla
Already Methodists have given over half
money to cover the purchase price. It is not
ing operated to make money, nor merely to p
vide wholesome recreation. Its purpose is spiritu

As one minister put it: "Around the camp
at night, sitting on a log, or on the commun
benches in the Cathedral of Pines, young and
gain a memory of past campfires and experie
high moments of worship."

One such group climbed to the top of a can
rim and erected a wooden cross which, r
coated with bright aluminum paint, reflects
sun for miles around.

"The purchase of the ranch was an adventur
act of faith," says the Rev. Elwin H. Scheye
Seattle. "Now the church's faith has been m
than justified."

Setting sun
calls ranchers back for supper—
and meaningful worship.

MEMORIES

By EARLE H. MACLEOD

Soft waves licking mirrored sand—
Darting forth; shrinking back into cool depths.
Tempered breezes, moving idling boughs
And whispering fragrance through the leaves.
A summer sun compelling happy listlessness; exiling care.
The quiet harmony of dusk
With scarlet overlapping gold upon the water
Until night descends.

Shopping for EXTRA MONEY?

Look How Quickly You Can Pick Up $75.00 and more with Creative CHRISTMAS CARDS!

Make 75¢ on each $1.25 Box
$75.00 on just 100 Boxes

For making money in your spare time from now to December, nothing beats selling *Creative* Christmas Cards. It's so easy that no experience is needed. Everybody sends Christmas Cards, and you'll find that they simply can't resist these wonderful designs at money-saving prices. Now you can earn *more* money and make it *50% faster*. For Creative's "Tall Favorites" Assortment of 21 lovely Christmas Cards pays you *75¢ profit on each box*, not 50¢. Our sample kit starts you earning without your sending us one cent.

"TALL FAVORITES" Christmas Assortment is everybody's favorite. You sell 21 large, 25¢ quality cards all for only $1.25. You keep 75¢ quick cash profit on every box!

Free Album of PERSONAL CHRISTMAS CARDS

Outstanding gallery of gorgeous samples with sender's name imprinted. Their unusual beauty and low prices put folks in a Christmas buying mood whenever shown. Yours FREE!

SEE HOW YOUR EARNINGS GROW!

You're sure to please everyone—and double or triple your profits—by letting friends choose from our amazingly *complete* line. Hundreds of brand new boxes of cards for Christmas and all occasions, Gift Wrappings, Personal Stationery and Gift Novelties for the home and kiddies. They sell at $1 or little more. And our FREE ALBUMS of Name-Imprinted Cards present a Christmas Wonderland of 59 different personal and business designs that sell fast at 40 for $1.50 and up.

EXTRA BONUS GIFTS WORTH $10 TO $100

Besides top cash profits, Creative gives you BONUSES of name-brand appliances and gifts for the whole family, worth up to $100 each. No limit to the number of Bonuses you may earn. Organizations use bonus gifts as prizes for best workers.

"Dutch Boy & Girl" Salt & Pepper Set Offered Free!

Adorable imported figurines, colorfully hand-painted and 4 inches high, will win hearts and orders at only $1. Send for sample outfit and get yours FREE on prompt action offer!

JUST SEND YOUR NAME FOR SAMPLES

To get money-making facts and samples, merely mail the coupon. We'll send you our leading Assortments and Gift Item on approval, plus album of Personal Christmas Cards FREE. You risk nothing. "Dutch Boy & Girl" Salt & Pepper Set is offered FREE for prompt action. Send coupon or postcard at once!

THEY SAY IT'S EASY!

"Everyone tells me Creative Cards are the prettiest. I made enough for all my Christmas gifts besides your nice bonus gifts." *T. C., Texas*

"It was a joy to sell Creative Cards. In spare time I earned nearly $200 for my church and I made many new friends." *Mrs. M. T. G., Iowa*

"I'm a very busy housewife, yet my first day with Creative I made $66.00. Next week made $72.00 showing samples at home." *Mrs. S. T., New York*

ORGANIZATIONS: Get more action by using our Bonus Gifts to reward members at no cost to you. Our big cash profits fill your treasury fast.

SEND NO MONEY!

Everything is sent postpaid, on FREE TRIAL. If outfit does not make money to your complete satisfaction, return it at our expense.

MAIL NOW FOR SAMPLES & FREE OFFER!

CREATIVE CARD COMPANY, Dept. 151-L
4401 West Cermak Road, Chicago 23, Illinois

Please send my money-making sample outfit on approval. Include FREE Personal Album and $1 Dutch Boy & Girl Set on FREE Offer for being prompt.

*Name*_____

*Address*_____

*City*_____ *Zone*____ *State*_____

Creative Card Company

4401 West Cermak Road, Dept. 151-L, Chicago 23, Illinois